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THE
SACRED HISTORY
OF THE
OLD TESTAMENT,
ABRIDGED,
IN THE LANGUAGE OF THE BIBLE.

FOR THE USE OF CHILDREN.

BY RALPH BARNES, ESQ.

WHATSOEVER THINGS WERE WRITTEN AFORETIME, WERE
WRITTEN FOR OUR LEARNING.

St. Paul.

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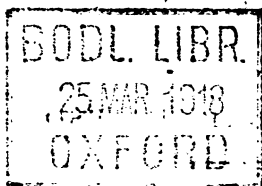
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1918

DEDICATION.

IN the firm persuasion that the Bible directs us to all knowledge necessary for our temporal and eternal happiness, and that the greatest blessing I can bestow on my Children is to teach them to read, understand, and love its precepts, I dedicate to them this little Volume. My object has been to bring within a small compass, and relate in a connected manner, the History contained in the old Testament, following as closely as possible, the simple and impressive words of the Bible itself: a point in which other Abridgments appeared to me materially defective. Sensible of the difficulty, in any extract, of preserving the beauty of the original, I am at the same time impressed with the importance of engaging the Infant attention, before it be capable itself of searching the Sacred Volume. My design is, by presenting the Scripture History to the infant mind in a form within the compass of its understanding, not to discourage an inclination, but to excite a desire, to be better acquainted with the Bible at large.

R. B.

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THE BIBLE HISTORY.

CHAPTER 1.

THE CREATION.

IN the beginning God created the Heaven and the Earth—and the Earth was without form and void, and darkness was upon the face of the deep.—And the Spirit of God moved upon the face of the Waters.

And God said, Let there be Light, and there was Light. And God called the Light Day, and the Darkness he called Night. And the Evening and the Morning were the First Day.—And the Second Day, God created the Firmament, and called it Heaven;—and the Third Day, God created the Dry Land, and called it Earth, and the gathering together of the Waters, and called it Sea. And God said, Let the Earth bring forth Grass, and Herbs, and Trees; and God saw that it was good.—The Fourth Day, God created the Sun, and the Moon, and the Stars;—the Fifth Day, God created the Birds and the Fishes;—and on the Sixth Day, God created the Beasts and Creeping Things. After all, God created Man, after God's own image and likeness, and breathed into his Nostrils the breath of life, and Man became a living Soul. And God gave to Man the power over every thing upon the Earth: over the Beasts, Fowls, and Fishes—and gave him the Fruits and Herbs to eat. And God saw every thing that he had made, and behold it was very good.

On the Seventh Day, when the Heavens and the

Earth were finished—God rested from all his work, and blessed that Seventh Day and made it holy—therefore we keep holy the Seventh Day ever since, and must not do any work on that day.

And God made it to rain, and made every Green thing grow—and God made a Garden in the East Part of the World, and called it the Garden of Eden, and placed the Tree of Life in the midst of the Garden, and the Tree of Knowledge. And the Lord God took the Man and put him into the Garden of Eden to dress it and to keep it—and the Lord God commanded the man saying, of every tree thou mayest eat, but of the tree of knowledge thou shalt not eat, for in the day that thou eatest thereof, thou shalt surely die.

And God brought every living Creature to Adam, and he named them;—and God made Woman, and gave her to Adam for his wife.—So the World, and all that is in it, was created; about four thousand years before our Saviour Christ appeared upon the Earth,—which was eighteen hundred years ago.—God created all things. He is the author and giver of all good. He governs the world, and watches over all we do.—But God will be obeyed.

CHAPTER 2.

ADAM AND EVE DRIVEN OUT OF PARADISE.

Now the Serpent was a cunning Beast, and he tempted the Woman to eat of the fruit of the Tree of Knowledge, saying ye shall *not* surely die—and when the Woman saw that the Tree was good, and pleasing to the eye, she took of the fruit thereof and did eat, and gave also unto her husband with her and he did eat.—And Adam and his Wife heard the voice of the Lord

God walking in the Garden, and they hid themselves among the Trees—and God called unto Adam, and said Where art thou? and he said I heard thy voice in the Garden, and I was afraid, because I was naked, and I hid myself. And God said Who told thee that thou wast naked? Hast thou eaten of the Tree which I commanded thee that thou shouldest not eat? And the man said, the woman gave me of the Tree and I did eat. And the woman said, the Serpent beguiled me and I did eat. And God said unto the Serpent, thou shalt creep upon thy belly, and eat dust all thy days. And to Adam God said, In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for dust thou art, and unto dust shalt thou return. And Adam called his Wife's name Eve.—And God sent them forth from the Garden of Eden; and placed at the East of the Garden Cherubims, and a flaming sword which turned every way, to keep the way of the Tree of Life.

Thus fell our first Parents from that state of happiness on earth which God had designed for them, and their children, to all generations, must earn their bread by their own labour and exertions.—But God has promised, that if they will walk after his Commandments, he will reward them after this life, with eternal happiness, with an everlasting Paradise, in Heaven.

CHAPTER 9.

CAIN AND ABEL.

ADAM and Eve had two sons, Cain and Abel, and Abel was a keeper of sheep, but Cain was a tiller of the ground. Cain offered of the fruit of the ground to the Lord, and Abel offered of the young ones of his flock: and the Lord did not accept Cain's offering, and Cain was angry—and Cain talked with Abel his brother.

And it came to pass when they were in the field, Cain rose up against Abel his brother and killed him.

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my Brother's keeper? But the Lord knew he had killed him, and God cursed Cain, and set a mark upon him, lest any finding him should kill him, and made him a Fugitive and a Vagabond upon the Earth—and Cain went out from the presence of the Lord and dwelt in the Land of Nod, on the East of Eden.—Learn my child, from the fate of Cain, to what dreadful ends passion may lead you, if not restrained in its beginning.

Adam had another Son, called Seth—and Adam lived nine hundred and thirty years. All men lived at that time very long lives. Methusaleh lived longest, for he lived nine hundred and sixty-nine years, and they all died except Enoch, and he was taken up to God. And we shall all go to God hereafter, if we are good.

CHAPTER 4.

THE FLOOD.

BY this time men had multiplied upon the face of the Earth. And there was a good man called Noah, who had three Sons, Shem, Ham, and Japheth. And men were very wicked and excited God's wrath; and God said to Noah, I will destroy them, with the Earth.

And God commanded Noah to make an Ark of wood three Stories high, with a Window and a Door, pitched within and without—450 feet long, 75 feet high, and 45 broad; and Noah did as God commanded.

And God said, Behold I the Lord do bring a Flood of Waters upon the Earth, to destroy all Life—and every thing that is in the earth shall die, but thou and

thy Wife, and thy Sons and their Wives shall come into the Ark—and of every living thing of a sort, Fowls, and Cattle, and Creeping Things, shall come unto thee to keep them alive. And gather of all food that is eaten, for them, and for thee. Then did Noah as God commanded—and they went in unto Noah into the Ark, two and two of all flesh, wherein is the breath of life.

In the six hundredth year of Noah's life, on the seventeenth day of the second month, were all the fountains of the Great Deep broken up; and God rained upon the Earth forty days and forty nights, and all the high hills were covered with Water, and the Ark went upon the face of the waters—and all flesh died—Fowls, and Cattle, and every Man, and every living substance was destroyed which was upon the face of the ground—Noah only remained alive, and they that were with him in the Ark.

And the Flood lasted a hundred and fifty days.—The Flood happened 2355 years before Christ.

CHAPTER 5.

NOAH COMES OUT OF THE ARK.

AND God remembered Noah, and made a wind to pass over the earth, and the Waters abated. And the Ark rested on mount Ararat, in Persia. Noah opened the Window and sent forth a Raven, and afterwards a Dove, and the Dove returned to the Ark for the earth was covered with Water. And he stayed seven days, and sent forth the Dove again, and the Dove came in to him in the evening, and in his mouth was an Olive leaf. And he stayed other seven days, and sent forth a Dove which returned not any more. And Noah looked, and beheld the Ground was dry.

And Noah went forth and every thing that was in the Ark; and Noah built an Altar and offered to the Lord: and the Lord said, I will not again destroy every thing as I have done,—while the Earth remains, Seed-time and Harvest, Cold and Heat, Summer and Winter, Day and Night, shall not cease.

And God blessed Noah, and gave him the Cattle and Fowl and Fishes for food, and put the Rainbow in the Clouds for a token that the Waters should no more become a flood to destroy the earth.

CHAPTER 6.

THE WHOLE EARTH PEOPLED.

NOAH had three Sons, Shem, Ham, and Japheth.—Noah lived 350 years after the Flood; and before his death, about the year Two Thousand before Christ, Noah divided the Earth between his three Sons and their Children. To Shem he gave the middle of the Earth, Syria and Persia. Ham did not honour his Father Noah, and Noah said he should be a servant to his Brethren.—And the Descendants of Ham peopled Africa, which is still a desolate country. And to Japheth was given the North Country, Greece, France, Spain, and the Islands,—what is now called Europe. So that we are descended from Japheth. From Ham came Nimrod the Great Hunter, the beginning of whose Kingdom was Babel—and Ashur, who built Nineveh, the greatest City in the World.

Before the earth was thus divided, the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, they found a plain in the land of Shinar, and dwelt there. And they said, Go to, let us build us a City and a

Tower, whose top may reach unto Heaven; and let us make a name, lest we be scattered abroad on the face of the whole earth,—and the Lord came down to see the City and the Tower which the Children of Men builded. And the Lord said, Behold the people is one, and they have all one language, and nothing will be restrained from them which they have imagined to do. Let us confound their language, that they may not understand one another's speech.—So the Lord scattered them abroad upon the face of the earth, and they left off to build the City—and it was called Babel.

CHAPTER 7.

ABRAHAM.

THREE Hundred and Fifty Years after the Flood Abram was born, being the ninth Generation from Shem—he lived One Hundred and Fifty Years with Shem, and Shem had lived with Lamech, who had lived with Adam. Abram was the Father of all the Jews, and when Abram was 75 years old, God said to him, Get thee out of thy Country to a Land that I will shew thee—and I will make thee a great Nation and bless thee. So Abram with Sarai his Wife and Lot, his Brother's Son, went forth from Ur, in Chaldea to Canaan, 400 miles. This Canaan is a Country in Asia about 200 miles long and 90 miles broad, the Eastern side of the Mediterranean Sea; and Abram and Lot divided the Land between them.

And when Abram was 99 years old the Lord appeared to Abram and said, I am the Almighty God, walk before me and be thou perfect. And Abram fell on his face—and God talked with him saying, I will make my Covenant with thee and thou shalt be a Fa-

ther of many Nations, and thy Name shall be Abraham. And I will give to thee and thy Children the Land of Canaan for an everlasting Possession, and I will be their God, and Sarai shall be called Sarah, and shall bear a Son, and call his name Isaac; and I will establish my Covenant with him. And Abraham and Sarah had a Son, and they called him Isaac. And Abraham had another Son, called Ishmael, by his Wife Hagar.

CHAPTER 8.

LOT SAVED.

THE Lord appeared again to Abraham, and said he would destroy Sodom and Gomorrah, two wicked Cities; but righteous Lot, who dwelt there, was warned by an Angel to flee out of the City with his Wife and two Daughters; and the Angel said, Escape for thy Life, look not behind, neither stay thou in all the plain, escape to the mountain lest thou be consumed. And Lot said, Behold now this City is near to flee unto, and it is a little one, (is it not a little one?) and my soul shall live. And the Angel said, Escape thither. And the City was called Zoar. The Sun was risen upon the Earth when Lot entered into Zoar. Then the Lord rained upon Sodom and Gomorrah, Brimstone and Fire out of Heaven. And Lot's Wife looked back and she became a Pillar of Salt, but Lot and his Daughters were saved.

Now Sarah was grieved that Ishmael should be Heir with her Son Isaac. And Abraham took Bread and a Bottle of Water and gave it unto Hagar, putting it on her shoulder, and her Child Ishmael, and sent her away. And she wandered in the Wilderness and the Water was spent; and she cast the Child under one of

the Shrubs and sat her down a good way off, for she said, Let me not see the death of the Child. And she wept. And God heard the voice of the Lad and said, Fear not, I will make him a great Nation. And God shewed her a Well of Water and she gave the Lad drink, and he dwelt in the Wilderness and became an Archer.

CHAPTER 9.

THE PROMISE TO ABRAHAM.

Now it came to pass, that God tempted Abraham and said, Get thee into the Land of Moriah, and take thy only Son Isaac whom thou lovest; and offer there a Burnt Offering upon one of the Mountains which I will tell thee of. And Abraham rose up early in the morning and saddled his Ass, and took two young men and Isaac his Son—and the third day he saw the place, and said to the young men, Abide ye here with the Ass, and I and the Lad will go yonder and worship.

And Abraham took the Wood and laid it upon Isaac, and took the Fire in his hand and a Knife. And Isaac said, My Father—and he said, Here my Son. And he said, Behold the Fire and the Wood, but where is the Lamb for a Burnt Offering? And Abraham said, My Son, God will provide himself a Lamb. So they went both together and came to the place which God had told him of; and Abraham built an Altar there, and laid the Wood in order, and bound Isaac his Son and laid him upon the Wood. And Abraham stretched forth his Hand and took the Knife to slay his Son. And the Angel of the Lord called to him out of Heaven and said, Lay not thine hand upon the Lad, for now I know that thou fearest God.

Then Abraham lifted up his eyes, and beheld behind

him, a Ram caught in a thicket by his horns—and Abraham took the Ram and offered him up instead of his Son.

And the Angel called again to Abraham out of Heaven and said, For because thou hast not withheld thine only Son Isaac, I will bless thee and multiply thy Seed as the Stars of Heaven, and *in thy Seed shall all the Nations of the Earth be blessed*, because thou hast obeyed my voice.

CHAPTER 10.

ISAAC AND REBEKAH.

NOW Sarah died and Abraham wept for her, and bought a burying place and buried her.—And Abraham was old, and the Lord had blessed Abraham in all things. And Abraham sent his Servant with ten Camels back to the Country from whence he came, to get a Wife for his Son Isaac.

And the Servant came to the City of Nahor, and made the Camels kneel down without the City by a Well, in the evening, the time that Women go out to draw Water. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and let it come to pass, that the Damsel to whom I shall say, Let down thy pitcher that I may drink, and she shall say, Drink, and I will give thy Camels drink also, let the same be she thou hast appointed for thy servant Isaac. And it came to pass before he had done speaking, that, behold Rebekah the Daughter of Bethuel, Abraham's Brother, came on, with her pitcher upon her shoulder, and filled her pitcher. And the Servant said, Let me drink, I pray thee; and she hasted and gave him drink, and said, I will draw Water for thy Camels also. And she ran again to the Well and drew for all his Camels.

And the man took a golden Earring and two Bracelets and gave her, and said, Is there room in thy Father's House for us to lodge, and she said, We have Straw and Provender enough, and room to lodge. And she ran and told them of her Mother's House these things, and Rebekah's Brother Laban ran to the man, and he came to the House, and Water was brought to wash his feet, and meat was set before him, but he would not eat until he had told his errand—and he told of Abraham's great possessions, and that he had sent to his own kindred, to get a Wife for his Son, and how he had prayed, and had met Rebekah at the Well.

Then Laban and Bethuel said, the thing proceedeth from the Lord, behold Rebekah, take her and go. And the Servant gave Jewels of Silver and Gold and Raiment unto Rebekah, and to her Brother and Mother precious things. And they sent away Rebekah and her Nurse.

And Isaac went out to meditate in the field at eventide, and he saw the Camels coming; and when Rebekah saw Isaac she lighted off the Camel, for she had said to the Servant, What man is this that walketh in the field to meet us, and the Servant had said, It is my Master—therefore she took a Veil and covered herself, and Isaac brought her into his Mother's Tent, and took Rebekah, and she became his Wife; and he loved her.

CHAPTER 11.

DEATH OF ABRAHAM AND PROMISE TO ISAAC.

ABRAHAM lived 175 years and died in a good old age, and gave all that he had to Isaac his Son, and to his other Sons he gave gifts and sent them away while he yet lived; Eastward unto the East Country. And Ishmael, Abraham's Son, was the Father of many Nations.

Isaac and Rebekah: his Wife had two Sons, twins. And the Boys grew, and Esau was a cunning Hunter, a Man of the Field—and Jacob was a plain Man, dwelling in Tents. And Isaac loved Esau because he did eat of his Venison; but Rebekah loved Jacob.—And Jacob boiled Pottage, and Esau came from the field and he was faint. And Jacob said, Sell me thy Birthright. And Esau said, I am at the point to die, and what profit shall this Birthright do me. And he sold his Birthright to Jacob.

And the Lord appeared unto Isaac, and said, Dwell in this Land, and I will give thee these Countries, and in thy Children shall all the Nations of the Earth be blessed. And he waxed great, and grew till he became very great—and had possession of Flocks and Herds and great store of Servants, and the Philistines envied him.—Now Isaac digged a Well in the Valley of Gerar, and the Herdmen of Gerar did strive with Isaac's Herdmen, saying, the Water is ours;—and Isaac digged another Well; for Isaac knew that peace was better than contention.—And Abimelech, King of the Philistines, made peace with him.

CHAPTER 12.

ESAU AND JACOB.

AND when Isaac was old and his Eyes were dim, he called Esau, his eldest Son, and said, My Son take thy Quiver and Bow and take me some Venison, and make me savoury meat, that I may eat and my soul may bless thee before I die.

Now Rebekah heard when Isaac spake to Esau, and she told Jacob, and sent him to fetch two Kids, and said, I will make of them savoury meat and thou shalt

bring it to thy Father, that he may eat it and bless thee. And Jacob said, My Brother Esau is a hairy man and I am smooth; my Father peradventure will feel me, and I shall seem to him as a deceiver, and I shall bring a Curse upon me and not a Blessing. And his Mother said, Upon me be the Curse, only obey my voice—and Jacob did so.

And Rebekah made savoury meat, and put the Skins of the Kids upon his Hands and upon the smooth of his Neck, and he came unto his Father, and said, My Father, and he said, Who art thou my Son? And Jacob said, I am Esau thy first born, Arise, eat of my Venison, that thy Soul may bless me. And Isaac said, Come near, that I may feel thee, and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, and blessed him.

And Jacob was scarce gone out, when Esau his Brother came in from hunting, and said, Let my Father eat of his Son's Venison, that thy Soul may bless me. And when he said, I am thy Son Esau, Isaac trembled and said, Who, where is he that hath taken Venison and brought me? and I have eaten of all before thou camest, and have blessed him; yea and he shall be blessed. And Esau cried bitterly and said, Bless me oh my Father. But Isaac said, Behold I have made him thy Lord. And to Esau he said, By thy Sword shalt thou live, and shall serve thy Brother. And Esau hated Jacob and said, I will slay my Brother. Then Rebekah sent away Jacob to her Brother, to Haran.

CHAPTER 13.

JACOB'S DREAM.—JACOB CALLED ISRAEL.

AND Isaac called Jacob and blessed him, and sent him away to Laban, his Mother's Brother, to take a Wife;

and Jacob went toward Haran, and lighted on a certain place, and tarried there all night because the Sun was set; and took of the Stones for his Pillow, and laid down to sleep.

And he dreamed, and behold a Ladder set up on the Earth, and the top of it reached to Heaven, and the Angels ascending and descending on it; and the Lord stood above it, and said, I am the Lord, God of Abraham and Isaac—and thy Children shall spread over the Earth to the West and East, to the North and South, and in them shall all the earth be blessed. And Jacob waked and said, Surely the Lord is in this place, this is the House of God and the Gate of Heaven.

Then Jacob went on his Journey and behold a Well and Flocks of Sheep, and they watered the Sheep; and when Rachel, the Daughter of Laban, came with her Father's Sheep, Jacob rolled the Stone from the Well's mouth and watered the Flock—and Jacob kissed Rachel and wept, and told her he was Rebekah's Son, and she brought him to Laban.

And Laban said unto Jacob, Because thou art my Brother shouldest thou therefore serve me for naught? Tell me what shall thy wages be. And Laban had two Daughters, the name of the elder was Leah, and the name of the younger was Rachel;—Leah was tender-eyed, but Rachel was beautiful and well-favoured.

And Jacob loved Rachel, and said, I will serve thee seven years for Rachel, and it seemed unto him but a few days, for the love he had to her. But Laban deceived Jacob, and gave unto him his elder Daughter Leah. Then Jacob served another seven years and obtained Rachel also for his Wife.—And Jacob had twelve Sons, Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Napthali, Gad, Asher, Joseph, and Benjamin.

And Laban gave Jacob for his hire all the speckled and spotted Goats, and the brown among his Sheep: and he increased exceedingly, and had much Cattle, Servants, Camels, and Asses. And Laban being displeased with Jacob's riches, Jacob departed with all his Family and Cattle.

When Jacob returning came near to the Country of his Brother Esau, he sent presents to Esau, many droves of Cattle, for he was afraid of him: but Esau met him and fell on his neck and kissed him—and they wept: and Esau said, I have enough my Brother, keep that thou hast unto thyself. And soon after, Isaac died, 180 years old.—And the Lord appeared again unto Jacob, and called his name Israel.

CHAPTER 14.

JOSEPH SOLD INTO EGYPT.

Now Israel loved Joseph more than all his Children, because he was the Son of his old age, and he made him a coat of many colours. And Joseph being seventeen years old, was feeding the Flock with his Brothers. And when his Brethren saw that their Father loved him more than all his Brothers, they hated him.

And Joseph dreamed a dream, and told it his Brethren, and they hated him yet the more—for he said, I dreamed we were binding the sheaves in the field, and lo my sheaf arose and stood upright, and your sheaves stood round about and made obeisance to my sheaf.

And Israel sent Joseph to his Brethren, when they were feeding the Flock, and when they saw him afar off, they conspired against him to slay him, and said one to another, Behold this Dreamer cometh. Let us

kill him and cast him into some pit, and we will say Some wild beast hath devoured him—and we shall see what will become of his Dreams. And his Brother Reuben heard it, and said, Shed no blood, but cast him into this pit—which he said, that he might rid him out of their hands: and they stripped him of his Coat, and cast him into the pit.

And behold a company of Ishmaelites came with their Camels, bearing Spices, Balm, and Myrrh, going down to Egypt; and Judah said, Let us sell him to the Ishmaelites. And they sold him for twenty pieces of Silver. And they brought Joseph into Egypt: and when Reuben returned to the pit and Joseph was not there, he said, The Child is not, and whither shall I go? And the Brethren dipped Joseph's Coat in blood and sent it to their Father, saying they had found it. And Jacob said, It is my Son's Coat, an evil beast hath devoured him. And he mourned for his Son many days.

And the Midianites sold Joseph to Potiphar, an Officer of Pharaoh, King of Egypt.

CHAPTER 15.

JOSEPH IN EGYPT.

THE Lord was with Joseph, and he was a prosperous man, and his master saw that the Lord made all that he did to prosper, and he made him Overseer over his House, and left all that he had in Joseph's hand; but afterwards Potiphar's Wife hated Joseph, and Potiphar put him into Prison.

And Pharaoh's Butler and Baker were put into the same Prison, and Joseph interpreted the Butler's dream, that he should be restored by the King in three days, and said, Then think on me and shew me kindness. And he interpreted the Baker's dream, that he should

be put to death in three days; and so it came to pass. Yet did not the Butler remember Joseph, but forgot him.

And at the end of two years Pharaoh dreamed a Dream, and behold Seven Ears of Corn came up on one Stalk, full and good, and Seven Ears thin and blasted sprung up after them. And Potiphar remembered Joseph, and sent him out of Prison to interpret Pharaoh's Dream. And Joseph said, God hath shewed Pharaoh what he is about to do;—Behold there come seven years of great plenty throughout all the Land of Egypt, and after them, seven years of famine—and all the plenty shall be forgotten, and the famine shall consume the land.

Now, therefore, let Pharaoh look out a man discreet and wise, and set him over the Land of Egypt, and appoint officers, and take up a fifth part of the Land, and gather and lay up the Corn in the good years.

And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art—thou shalt be over my house and rule my people. And he took off his Ring and put it upon Joseph's Hand, and a Gold Chain about his Neck, and made him to ride in the second Chariot which he had, and made him Ruler over all the Land of Egypt.

CHAPTER 16.

JOSEPH'S BRETHREN COME INTO EGYPT.

AND Joseph was thirty years old when he stood before Pharaoh, and he went out over all the Land of Egypt, and stored up the Corn in the Cities in the plenteous years. And when the seven years of dearth came, Joseph opened the Storehouses and sold unto the Egyptians: and all Countries came into Egypt to Joseph to buy Corn, for the famine was sore in all lands.

Now when Jacob saw that there was Corn in Egypt, he sent his ten Sons to buy Corn from thence, but he sent not Benjamin, the youngest, lest mischief should befall him.

And Joseph was the Governor that sold to the people—and Joseph's Brethren came, and bowed down with their faces to the earth. And Joseph knew his Brethren, but made himself strange to them, and spake roughly, and said, -Ye are spies. And they said, Thy servants are twelve Brethren, the Sons of one man in the Land of Canaan—and the youngest is this day with our Father, and one, *is not*. And Joseph said, Hereby ye shall be proved,—send one of you and fetch your Brother, or else ye are spies. And he put them all in Ward three days. And the third day he said, Let one of you be bound in Prison and go ye, carry Corn for the famine of your houses, and bring your youngest Brother to me, so shall your words be verified—and they did so.

And they said one to another, We are guilty concerning our Brother, in that we saw the anguish of his soul when he besought us, and we would not hear, therefore is this distress come upon us. And Reuben said, Spake I not unto you saying, do not sin against the Child, and ye would not hear—therefore behold his blood is required. And they knew not that Joseph understood them, for an Interpreter was between them.

And Joseph turned himself about from them and wept, and returned again and took Simeon and bound him. Then Joseph commanded to fill their Sacks with Corn, and to restore every Man's Money into his Sack, and to give them provision for the way. And thus he did, and they laded their Asses with the Corn and departed.

CHAPTER 17.

JOSEPH'S BRETHREN RETURN TO JACOB.

AND as one of them opened his Sack to give his Ass provender in the Inn he espied his money, for behold it was in his Sack's mouth. And they were afraid, saying, What is this that God hath done?

Then they came to their Father Jacob and told him all that befel them—and that the Lord of the Country had said, bring your younger Brother to me. And as they emptied their Sacks, behold every man's bundle of money was in his Sack, and they were afraid.

And Jacob said, Me have ye bereaved of my Children. Joseph is not, and Simeon is not, and ye will take Benjamin also. All these things are against me. And Reuben said, Deliver him into my hand and I will bring him to thee again. But Jacob said, My Son shall not go, for his Brother is dead and he is left alone—if mischief befall him by the way, ye shall bring down my grey hairs with sorrow to the grave.

And when they had eaten up the corn they had brought out of Egypt, their Father said, Go again buy us food. And Judah said, The man did solemnly protest unto us, ye shall not see my face except your Brother be with you. And Israel said, Wherefore did ye tell the man ye had a Brother? And they said, The man asked us of our state and kindred, saying, Is your Father yet alive? Have ye another Brother? Could we certainly know he would say bring your Brother down? And Judah said, Send the Lad with me, and we will arise and go, that we may live and not die, both we and thou and our little ones—I will be surety for him.

And Israel said, If it must be so, now take of the best fruits and carry a present, a little Balm and

Honey, Spices and Myrrh, Nuts and Almonds—and take double money in your hand, the money that was returned carry it again, perhaps it was an oversight. Take also your Brother, and God Almighty give you mercy before the man, that he may send away your other Brother and Benjamin. If I be bereaved of my Children I am bereaved.

CHAPTER 18.

BENJAMIN GOES DOWN TO EGYPT.

AND the men took that present, and they took double money in their hand, and Benjamin; and went down to Egypt and stood before Joseph.

And when Joseph saw Benjamin, he said to the ruler of his house, Make ready, for these men shall dine with me at noon. And they were afraid, because they were brought into Joseph's house, on account of the money that was returned in their Sacks, and told the Steward that they had brought the money again, and other money to buy food. And the Steward said, Fear not, your God hath given you treasure in your Sacks. And he brought Simeon out unto them, and he brought the men into Joseph's house and gave them water and they washed their feet, and he gave their Asses provender.

And when Joseph came home, they brought him their present and bowed themselves to him to the earth, and he asked them of their welfare, and said, Is your Father well, the old man of whom ye spake; Is he yet alive? And they answered, he is in good health; and made obeisance.

And he saw his Brother Benjamin, his Mother's Son, and said, Is this your younger Brother of whom ye spake to me? And he said, God be gracious to

thee my Son. And Joseph made haste, and sought where to weep, and entered into his chamber and wept there. And washed his face and went out, and said, Set on bread.

And they set on for Joseph by himself, and for the Brothers by themselves, and for the Egyptians by themselves, and Joseph sent messes unto them, but Benjamin's mess was five times as much as any of theirs, and they drank, and were merry.

CHAPTER 19.

JOSEPH MADE KNOWN TO HIS BRETHREN.

AND Joseph commanded the Steward of his house, saying, Fill the men's sacks with food, and put every man's money in his sack's mouth,—and put my Cup, the Silver Cup, in the sack's mouth of the youngest. And as soon as the morning was light they were sent away, they and their Asses.

And when they were gone out of the City, the Steward followed after them, and found the Silver Cup in Benjamin's Sack, and brought them back. And Joseph said, The man in whose hand the Cup is found, he shall be my Servant. Then Judah told Joseph how that his Father had trusted Benjamin to his care, and said, If we return and the Lad be not with us, seeing that his life is bound up in the Lad's life, my Father will die.

Then Joseph could not refrain himself, and cried, Cause every man to go out from me. And there stood no man with him—and he wept aloud. And Joseph said unto his Brethren, I am Joseph. Doth my Father yet live? And his Brethren could not answer him, for they were troubled at his presence.

And Joseph said unto his Brethren, Come near to me, I am Joseph your Brother whom ye sold into Egypt. Be not grieved, for God did send me before you to preserve life, to preserve you a posterity in the earth, and to save your lives by a great deliverance. —Haste ye and go up to my Father, and say, Thus saith thy Son Joseph, God hath made me Lord of all Egypt, come down unto me, tarry not. And tell my Father of all my glory, and of all that ye have seen.

And he fell upon his Brother Benjamin's neck and wept, and Benjamin wept upon his neck;—moreover, he kissed all his Brethren and wept upon them;—and after that his Brethren talked with him.

And the fame thereof was heard in Pharaoh's house, and it pleased Pharaoh well. And Joseph gave them Waggons, according to Pharaoh's orders, and Provisions for the way, and they went up out of Egypt and came into the Land of Canaan, unto Jacob their Father, and told him, saying, Joseph is yet alive, and he is Governor over all the Land of Egypt. And Jacob's heart fainted, for he believed them not. And when he saw the Waggons that Joseph had sent to carry him, the spirits of Jacob revived.

And Israel said, It is enough, Joseph my Son is yet alive, I will go and see him before I die.

CHAPTER 20.

GOD'S PROMISE TO JACOB, AND HIS BLESSING.

AND Israel took his Journey with all his Children, and his Grand Children, their Goods, and their Cattle, and all that they had, and came to Beersheba, in their way to Egypt, and there offered Sacrifices unto God. And God spake unto Israel in the Visions of the Night, and said, Jacob, I am God, the God of thy Father:

Fear not to go down into Egypt, for I will there make of thee a great Nation. I will go down with thee into Egypt, and I will also surely bring thee up again.

And Joseph made ready his Chariot and went up to meet Israel his Father, to Goshen, and fell on his neck and wept on his neck a good while.—And Joseph placed his Father and his Brethren, and gave them a Possession in the Land of Egypt, in the best of the Land, in the Land of Rameses, as Pharaoh had commanded.

And the famine continuing in Egypt, the people sold all their Lands to Pharaoh to buy Corn, and Joseph gave them Seed to sow the Land, reserving one fifth part of the Increase for the King; except the Lands of the Priests, and made this a Law over the Land of Egypt unto this day.

Then Jacob told Joseph how that God had appeared unto him and blessed him and his posterity. And Joseph brought his Sons, Ephraim and Manasses, unto Jacob his Father, and Jacob blessed Joseph and his Sons, and said, God, before whom my Fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day—the Angel which redeemed me from all evil, bless the Lads.

And Jacob called unto his Sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days—Hear and hearken unto Israel your Father. And Jacob prophesied unto each of his twelve Sons what lot should fall them and their posterity—and though they could not then understand his meaning, yet in the manner that he spake, so it came to pass two hundred and fifty years after, when they were settled as the Twelve Tribes of Israel in the Land of Canaan; and to his Son Judah he said, That his kingdom should remain until Christ should come,

to whom the people of all Nations should be gathered. *The Sceptre shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the People be.* A Prophecy, which has been fulfilled, and is fulfilling unto this day.

So Jacob died, aged 147 years,—1689 years before the birth of Christ. And Joseph fell upon his Father's face and wept upon him and kissed him—and, according to his Father's word, he carried him into his own Land, the Land of Canaan, and buried him there, in the field which Abraham had bought. And there went up with him, of the Egyptians, Chariots and Horsemen, and it was a very great company.

And Joseph returned into Egypt, he and his Brethren, and they feared Joseph now that their Father was dead, lest he should hate them for the evil they had done unto him. But Joseph said, Fear not, and comforted them, and spake kindly to them.

And Joseph dwelt in Egypt, he and his Father's house. And Joseph lived 110 years. And Joseph said unto his Brethren, I die; and God will surely visit you and bring you out of this Land, unto the Land which he promised to Abraham, to Isaac, and to Jacob—and ye shall carry up my bones from hence.—So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a Coffin in Egypt.

Thus ends the Book of Genesis, which was written by Moses, the first Prophet,—inspired by the Spirit of God.—It is the first Book of the Bible, and contains the history of 2369 years.

CHAPTER 21.

THE BOOK OF EXODUS.

BIRTH OF MOSES.

Now Joseph died, and the Children of Israel increased abundantly and waxed mighty.—And there arose a King over Egypt which knew not Joseph, and he made the Children of Israel to serve with rigour; and made their lives bitter with hard bondage, in brick and mortar, and all manner of service in the field.

And Pharaoh, King of Egypt, charged all the people, that every Son that was born of the Children of Israel, they should cast into the river.—And an Hebrew Woman had a Son, and when she saw he was a goodly child, she hid him three months, and when she could no longer hide him, she took for him an Ark of Bulrushes, and daubed it with slime and pitch, and put the child therein; and she laid it in the flags by the river's brink. And his Sister stood afar off to wit what would be done to him.—And the Daughter of Pharaoh came down to wash herself at the River, and her maidens walked along by the river's side, and when she saw the Ark among the flags she sent her maid to fetch it. And when she had opened it she saw the child, and behold the babe wept, and she had compassion, and said, This is one of the Hebrew's Children. Then said his Sister to Pharaoh's Daughter, Shall I go and call to thee a Nurse of the Hebrew Women, that she may nurse the Child for thee? And Pharaoh's Daughter said, Go. And the Maid went and called the Child's Mother. And Pharaoh's Daughter said, Take this Child and nurse it. And the Woman did so.

And the Child grew, and she brought him unto Pharaoh's Daughter, and he became her Son. And she called

his name MOSES. For there is a God who protects us when we are helpless Infants; and he will guide us too, when we are grown up, if we will pray for his protection, and deserve it.—Moses was the first and greatest Prophet that ever lived; but no man was more meek and humble; he wrote the first five Books of the Bible.

And it came to pass in those days when Moses was grown, that he went out unto his Brethren and looked on their burthens; and he spied an Egyptian smiting an Hebrew wrongfully, and he slew the Egyptian.—And for this Pharaoh sought his life, and he fled into the Land of Midian, and sat down by a Well.

Now Jethro, the Priest of Midian, had seven Daughters, and they came and drew Water and filled the trough, to water their Father's flock.—And the Shepherds came and drove them away, but Moses stood up and helped them, and watered the flock. And Jethro invited Moses and he dwelt with him, and Jethro gave Moses his Daughter Zipporah for his Wife.

And it came to pass that the King of Egypt died, and the Children of Israel cried unto God in their bondage, and God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the Children of Israel, and God had respect unto them.

CHAPTER 22.

GOD APPEARS TO MOSES.

NOW Moses kept the flocks of Jethro his Father in Law, and he led the flock to the back side of the desert, and came to the Mountain of God, even to Horeb.

And the Angel of the Lord appeared unto him in a flame of fire, out of the midst of a Bush, and the Bush burned with fire, but was not consumed. And God

called and said, Moses, Moses. And he said, Here am I. And God said, Draw nigh hither, put off thy Shoes from off thy Feet, for the place whereon thou standest is Holy Ground. Moreover he said, I am the God of thy Father; the God of Abraham, Isaac, and Jacob. And Moses hid his face. And the Lord said, I have surely seen the affliction of my people, and I am come down to deliver them out of the hand of the Egyptians, and bring them into a good land and a large, the Land of Canaan—and I will send thee unto Pharaoh. And Moses said, Who am I, that I should go unto Pharaoh, and that I should bring forth the Children of Israel out of Egypt? And he said, Certainly I will be with you, and this shall be a token, when ye have brought forth the People out of Egypt, ye shall serve God upon this Mountain. And Moses said, Behold when I say The God of your Fathers hath sent me, and they say What is his Name, what shall I say? And God said unto Moses, I AM THAT I AM: Thus shalt thou say, I AM hath sent me unto you. And the King of Egypt will not let you go, but I will stretch out my hand and smite Egypt with all my wonders, and then he will let you go.

And Moses said, They will not believe me nor hearken unto my voice. And the Lord said, What is that in thine hand? and he said a rod. And God said, Cast it on the ground, and he cast it on the ground, and it became a Serpent, and Moses fled from before it. And the Lord said, Put forth thy hand, and take it by the tail, and he put forth his hand and caught it, and it became a rod in his hand. And Moses said, My Lord I am not eloquent; but the Lord said, who hath made man's mouth, or who made the dumb, or deaf, or the seeing, or the blind; have not I, the Lord?—

Now therefore go, and I will be with thee, and teach thee what thou shalt say; and be bold. Aaron thy Brother, he can speak well.

There are no Prophets, and no Miracles in these days;—God has since sent his only Son, Jesus Christ, once for all, and he has taught us in his Holy Gospel, sufficient for us to know;—and we have always with us God's holy Spirit, who, if we try to learn God's will, will enable us to practice it.

CHAPTER 23.

MOSES AND AARON SPEAK UNTO PHARAOH.

AND Moses took his Wife and his Sons, and returned to Egypt.—Moses was 40 years old when he fled from Egypt, and 80 years old when he returned to it.—And Moses and Aaron went and gathered all the Elders of the Children of Israel. And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people, and the people believed; and when they heard that the Lord had visited his Children, they bowed their heads and worshipped.

And afterwards Moses and Aaron told Pharaoh, Thus saith the Lord, Let my People go. But Pharaoh said, Who is the Lord, that I should obey his voice? I know not the Lord, neither will I let Israel go. And Pharaoh put harder tasks upon the Children of Israel, saying, unto the Taskmasters, Ye shall no more give the people straw to make brick, as heretofore, let them go and gather straw for themselves—and the tale of the bricks which they did make heretofore, ye shall lay upon them, you shall not diminish ought thereof, for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.—And the Taskmasters went out and spake unto the people, saying, Thus saith Pharaoh, I will not give you straw. Get you straw

where you can find it, yet not ought of your work shall be diminished.—And the People complained unto Pharaoh, but he said, Ye are idle—Go and work. And as the People went forth from Pharaoh, they met Moses and Aaron, and told them.

CHAPTER 24.

THE PLAGUES OF EGYPT.

GOD spake to Moses and said, I am the Lord, Jehovah is my name. Now shalt thou see what I will do to Pharaoh.—And Moses and Aaron went in unto Pharaoh, and Aaron cast down his Rod before Pharaoh, and it became a Serpent. Then Pharaoh called the Magicians of Egypt, and they also did cast down their Rods, and they became Serpents, but Aaron's Rod swallowed up their Rods.—And Moses lifted up his Rod and smote the Waters of the River of Egypt, in the sight of Pharaoh and his Servants, and they became blood. And the Fish died, and the Egyptians could not drink the Water.

And after seven days, the Lord said to Moses, Go unto Pharaoh and say, Let my People go, and if thou refuse I will smite thy land with Frogs.—And Aaron stretched out his Rod over the streams, and the Frogs came up and covered the Land of Egypt.—Then Pharaoh called for Moses and said, Intreat the Lord to take away the Frogs, and I will let the People go. And Moses cried unto the Lord, and the Frogs died—but when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto Moses.

Then Moses stretched out his Rod, and caused all the dust of the land to turn to Lice. But Pharaoh's heart was hardened. And the Lord sent a swarm of Flies all over the Land of Egypt.—Then Pharaoh called

for Moses and said, I will let you go to serve the Lord your God—only go not far; intreat for me. And Moses entreated the Lord, and he removed the Flies.—And Pharaoh hardened his heart again, and would not let the People go.

Then the Lord sent a disease upon all the Cattle of the Egyptians, and the Cattle died, but of the Cattle of the Children of Israel, died not one.—Then Moses, by command of the Lord, sprinkled handfuls of Ashes in the sight of Pharaoh, and it became small dust in the Land of Egypt, and a boil breaking forth upon man and beast.

And the Lord said unto Moses, Rise up early and stand before Pharaoh, and say, Thus saith the Lord, Let my People go, or behold to-morrow I will send my Plague upon thy Heart, that thou may know that there is none like me in all the earth; and Moses stretched forth his Rod, and the Lord sent Thunder, and Hail, and Fire ran along upon the Ground. And the Hail smote all that was in the Field, both Man and Beast, and every Herb and Tree—only in the Land of Goshen, where the Children of Israel were, was there no Hail. Then Pharaoh called for Moses and said, The Lord is righteous, I and my people are wicked. And Moses went out and spread forth his Hands, and the Hail ceased—but the Heart of Pharaoh was hardened, and he would not let the Israelites go.

And Moses said again unto Pharaoh, Let the People go; else will I bring the Locusts into thy coasts. And Pharaoh said, Go ye that are Men, but not with your Children and your Flocks. Then Moses stretched forth his Rod, and the Lord brought an East Wind all that day and night, and when it was morning the Locusts came, and covered the whole land, and did eat every herb and green thing which the Hail had left.—

Then Pharaoh called for Moses and said, I have sinned. And Moses entreated the Lord, and the West Wind took away the Locusts—but the Lord hardened Pharaoh's Heart, and he would not let the Israelites go.

Then Moses stretched forth his Hand, and there was a thick darkness three days; they saw not one another for three days, but all the Israelites had light in their dwellings. And Pharaoh called for Moses and said, Go ye, serve the Lord, only let your Flocks remain, and he would not let the Cattle go.—And the Lord said, I will bring one Plague more. All the first-born in the Land of Egypt shall die.

CHAPTER 25.

THE PASSOVER—THE LORD LEADS THE ISRAELITES OUT OF EGYPT.

AND the Lord spake unto Moses and Aaron in the Land of Egypt, saying, This month shall be unto you the first month of the year, in the tenth day of the month let every man take a Lamb, a Lamb for an house, and on the fourteenth day, the whole congregation shall kill it in the evening—and they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses; and eat the flesh in that night, roast with fire, and let nothing remain until the morning—with your loins girded, your shoes on your feet, and your staff in your hand, ye shall eat it—and ye shall eat it in haste, it is THE LORD'S PASSOVER. For I will pass through the Land of Egypt this night, and will smite all the first-born, both man and beast, and against all the Gods of Egypt, I will execute judgment, I am the Lord.—And the blood shall be a token upon the houses where you are, and when I see the blood I will pass over that house. And this

day shall be unto you a Memorial, and ye shall keep it a feast unto the Lord throughout your generations for ever.

And it came to pass, that at midnight the Lord destroyed all the first-born in the Land of Egypt, and the first-born of Cattle. And Pharaoh rose up in the night and all the Egyptians, and there was a great cry, for in every house one was dead.—Then Pharaoh called for Moses and said, Rise up and go, ye and your flocks; and the Egyptians were urgent to send them away in haste, and they took their dough in their kneading troughs, and they borrowed of the Egyptians Jewels of Gold and Jewels of Silver, and Raiment, and God gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required, and they spoiled the Egyptians.—And they journeyed to Succoth, Six Hundred Thousand Men besides Children.

Now the Children of Israel had dwelt in Egypt Four Hundred and Thirty Years, and Moses said unto the People, Remember this day, in which ye came out of Egypt, out of the house of bondage, for by strength of hand the Lord brought you out from this place; ye shall keep this day as a Memorial for ever.

And God led the People through the Wilderness to the Red Sea; and they took the bones of Joseph with them. And the Lord went before them in a Pillar of a Cloud by day, and in a Pillar of Fire by night.

CHAPTER 26.

THE EGYPTIANS IN THE RED SEA.

AND Pharaoh's heart was turned against the Israelites, and he made ready all the Chariots of Egypt and pursued after the Israelites, with his Horsemen and his

Army, and overtook them encamping by the Red Sea.—And when the Children of Israel saw the Egyptians, they were sore afraid, and murmured: but Moses said, Fear not, stand still and see the salvation of the Lord; for the Egyptians, whom ye have seen to-day, ye shall see them again no more for ever.

And the Pillar of the Cloud which went before the Camp of Israel, removed and went behind them, and became a Cloud of Darkness to the Egyptians, but gave light by night to the Israelites.—And Moses stretched out his hand over the Sea, and the Lord caused the Sea to go back by a strong East Wind all that night, and made the Sea Dry Land.—And the Israelites went into the midst of the Sea upon the Dry Ground, and the Waters were a Wall to them on the right hand and on the left. And the Egyptians pursued, and went in after them to the midst of the Sea.—And in the morning watch, the Lord looked into the host of Egypt through the Pillar, and they were troubled, and said, Let us flee from Israel, for the Lord fighteth for them.

And the Lord commanded, and Moses stretched out his hand over the Sea, and the Sea returned to his strength when the morning appeared, and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the Sea. And the waters returned and covered the Chariots, and the Horsemen, and all the Host of Pharaoh, there remained not one of them.—Thus the Lord saved Israel that day, and the people believed the Lord and his servant Moses.

Then sang Moses and the Children of Israel, this song unto the Lord, saying, I will sing unto the Lord for he hath triumphed gloriously; the Horse and his Rider hath he thrown into the Sea. And Miriam the Prophetess, the Sister of Aaron, took a Timbrel in her

band, and all the Women went out after her with Timbrels and with Dances, and answered, saying, Sing ye to the Lord for he hath triumphed gloriously; the Horse and his Rider hath he thrown into the Sea.

CHAPTER 27.

THE WANDERING IN THE WILDERNESS.

THE Book which relates this going of the Israelites out of Egypt is called the Book of EXODUS, which means going out. And the Children of Jacob, or Israel, were now become a numerous People, and delivered from the Egyptians, but it was forty years more that they wandered up and down in the Country between Egypt and the promised land, the land of Cánaan, which is called their wandering in the Wilderness. During all which time they were led by Moses and Aaron, and they lived in Camps, and had no Cities or Towns to dwell in.

So Moses brought Israel from the Red Sea, and they went into the Wilderness and had no Water for three days, and when they found Water at Marah it was bitter. And Moses threw a Tree into the Water and it became sweet.—But the Israelites murmured against Moses and Aaron, saying, Would we had died in Egypt, for ye have brought us forth to this Wilderness to die of hunger. And Moses spake unto Aaron, say unto all the Congregation, Come near before the Lord, for he hath heard your murmurings,—and as Aaron spake to the People, they looked toward the Wilderness, and behold, the Glory of the Lord appeared in the Cloud. And the Lord spake unto Moses, saying, I have heard their murmurings, speak unto them, saying, At Even ye shall eat flesh, and in the Morning ye shall be filled with bread; for ye shall know that I am the Lord.

And it came to pass, that at even the Quails came up and covered the Camp, and in the morning the dew lay round about the host, and when the dew was gone up, behold upon the face of the Wilderness there lay a small round thing, as small as the hoar frost on the ground. And Moses said, This is the bread which the Lord hath given you to eat. And they gathered it every morning, every man according to his family, and when the Sun waxed hot, it melted. And on the sixth day they gathered twice as much, and laid it up for the seventh day; on the seventh day they gathered none. And they called it Manna. It was like Coriander Seed, white, and the taste like wafers made with honey. And thus the Lord fed them with Manna the whole forty years they remained in the Wilderness.— And Israel murmured again for Water, and the Lord said to Moses, Go before the People, and I will stand before thee upon the Rock of Horeb, and thou shalt strike the Rock with thy Rod, and there shall come Water out of it, that the People may drink. And Moses did so in the sight of the Elders of Israel. And Moses chose able men out of Israel, and made them Heads over the People, Rulers of Thousands, of Hundreds, of Fifties, and Tens. And they judged the People at all seasons, the hard causes they brought to Moses, but every smaller matter they judged themselves.

CHAPTER 28.

GOD GIVES THE TEN COMMANDMENTS TO MOSES.

AND Israel came into the Wilderness of Simai, and camped before the Mount. And Moses went up unto God, and the Lord spake unto him out of the Mountain, saying, Thus shalt thou say to the Children of

Israel, If ye will obey my voice and keep my covenant, then shall ye be a peculiar treasure unto me above all People, for the whole earth is mine. And Moses laid before them the words which the Lord commanded him, and all the People answered together, All that the Lord hath spoken we will do.—And the Lord said unto Moses, Lo I come unto thee in a thick Cloud, that the People may hear me when I speak unto thee, and believe thee for ever. Go and sanctify the People, and be ready against the third day. And Moses did so.

And on the third day, the Lord spake unto Moses and all the People of Israel, from the top of Mount Sinai, and said—

I.—I am the Lord thy God. Thou shalt have no other God.

II.—Thou shalt not worship any Graven Image.

III.—Thou shalt not take the Name of the Lord thy God in vain.

IV.—Remember the Sabbath Day to keep it Holy. Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath. In it thou shalt do no work.

V.—Honour thy Father and thy Mother.

VI.—Thou shalt do no Murder.

VII.—Thou shalt not commit Adultery.

VIII.—Thou shalt not Steal.

IX.—Thou shalt not bear false Witness.

X.—Thou shalt not covet any thing that is thy Neighbour's.

And Moses came and told the People all the words of the Lord, and all the People answered with one voice and said, All the words which the Lord hath said will we do.—And Moses wrote all the words in a Book, and made a Sacrifice, and took the Book and read it to

the People, and they said, All that the Lord hath said we will do, and be obedient.—But we shall see in this history, how they forgot this their solemn promise, and what they justly suffered for their disobedience.

And to these Commandments we must all be obedient,—we and our Children for ever.—For they are God's Commandments, to be obeyed by all Men to the end of the World.

CHAPTER 29.

GOD'S COMMAND TO OBSERVE THE SABBATH.

AND the Lord called Moses up into the Mount, and the sight of the Glory of the Lord was like a devouring fire on the top of the Mountain, in the eyes of the Israelites. And Moses went into the midst of the Cloud, and was there forty days and nights.

And in the mount, the Lord commanded Moses, that the People should make Offerings to the Lord, and that they should make him an Ark, into which they should put the Testimony which the Lord should give them, and that they should make a Tabernacle or Tent, in which the Ark should be kept—and God directed the form and fashion thereof.—And the Lord commanded that Moses should take unto him Aaron his Brother, and his Sons with him, that they might serve the Lord in the Priest's Office, and the Lord directed the form and fashion of Holy Garments for the Priests, and the manner of consecrating them unto the Priest's Office.—Also the Lord gave commandment unto Moses, as to many Ceremonies to be observed by the Children of Israel.

And the Lord spake unto Moses, saying, Speak ye also unto the Children of Israel, saying, Verily my

Sabbaths ye shall keep, for it is a sign between me and you for ever; that ye may know that I am the Lord. Ye shall keep the Sabbath for it is Holy. Six days may work be done; but in the seventh is the Sabbath of Rest, Holy to the Lord. For in six days, the Lord made Heaven and Earth, and on the seventh day he rested.

And the Lord gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two Tables of Testimony, being the Ten Commandments, on Tables of Stone, written by God himself.

CHAPTER 30.

THE PEOPLE REBEL AGAINST MOSES.

AND when the People saw that Moses delayed to come down out of the Mount, the People gathered themselves together unto Aaron, and said unto him, Up, make us Gods which shall go before us, for as for this Moses, the Man that brought us up out of Egypt, we wot not what is become of him.—And Aaron made a Golden Calf; and the People worshipped it,—they forgot the Living God who was shewing them such great mercies, and fell down to worship the work of their own hands. And the Lord saw what they had done, and said unto Moses in the Mount, I will destroy this People, and I will make *thee* a great Nation; but Moses besought the Lord to remember Abraham, Isaac, and Israel, and turned away the anger of the Lord.

And Moses turned and went down from the Mount, and the Tables of the Testimony were in his hand, the Tables that were the work of God. And when Moses came nigh unto the Camp, and saw the Calf and the dancing, his anger was hot, and he cast the Tables out of his hands and brake them beneath the Mount. And

he burnt the Calf, and he commanded the Tribe of Levi to kill the Idolaters, and they slew about three thousand. And Moses returned unto the Lord, and prayed the Lord to forgive his People; and the Lord commanded Moses to depart, and go up unto the Land which he had promised to Abraham, Isaac, and Jacob, and said, I will send an Angel before thee and drive out the Inhabitants of that Land. And Moses pitched the Tabernacle without the Camp, and as Moses entered into the Tabernacle, the cloudy Pillar descended and stood at the door. And the Lord spake unto Moses, and Joshua his servant was in the Tabernacle. And when Moses said, I beseech thee shew me thy Glory, the Lord answered and said, Thou canst not see my face, for there shall no Man see me and live.

CHAPTER 31.

MOSES IN THE MOUNT.

THE ARK AND THE TABERNACLE.

AND the Lord said unto Moses, Hew thee two Tables of Stone like unto the first, and I will write upon these the Words that were in the first Tables. And Moses did so, and went up unto Mount Sinai as the Lord commanded, and the Lord descended in the Cloud, and stood with him there.—And the Lord gave Moses many Commandments and said, Thou shalt worship no other God, the Lord is a jealous God.—And he was there with the Lord forty days and forty nights, he did neither eat bread nor drink water;—and he wrote upon the Tables the Ten Commandments.

And when Moses came down from the Mount, he wist not that his face shone, and when Aaron and the Children of Israel saw that his face shone, they were

afraid to come nigh him;—but Moses called and talked unto them, putting a Veil on his Face. And he gave them in commandment, all that the Lord had spoken with him in Mount Sinai.

And the Children of Israel made the Sanctuary and the Ark, the Table, the Altars, and every thing for the Service of the Lord in the Tabernacle, exactly as the Lord had commanded Moses.—And Moses did look upon all the work, and behold they had done it as the Lord had commanded,—and Moses blessed them.

And the Lord spake to Moses, commanding him to set up the Tabernacle or Tent, and to put therein the Ark of the Testimony, and to anoint Aaron the Priest, and put upon him the Holy Garments, and sanctify him and his Sons, that they should be an everlasting Priesthood.—Thus did Moses, according to all that the Lord commanded him, so did he.

So Moses finished the work. Then a Cloud covered the Tent, and the Glory of the Lord filled the Tabernacle, and Moses was not able to enter because of the Glory of the Lord;—and when the Cloud was taken up from the Tent, the Israelites went onward in their journey, but if the Cloud was not taken up, they journeyed not till the day that it was taken up.—For the Cloud of the Lord was upon the Tabernacle by day, and fire was on it by night, in sight of all the house of Israel throughout all their journeys.

The End of the Book of Exodus.

CHAPTER 32.

THE BOOK OF LEVITICUS.

AND the Lord called unto Moses, and spake unto him and to Aaron out of the Tabernacle, and gave him

many Commandments for the Children of Israel, to observe and keep, and which are contained in the Book called Leviticus, written by Moses. And therein were ordained many Sacrifices, Festivals, Laws, and Customs, which are observed by the Jews, the descendants of those Israelites, unto this day.

Moreover the Lord said, ye shall keep my Sabbaths, and reverence my Sanctuary, I am the Lord.

CHAPTER 33.

THE BOOK OF NUMBERS.

THE TWELVE TRIBES.

IN the second year after they were come out of Egypt, the Lord commanded Moses to number the Children of Israel, an account of which is contained in the Book of Numbers, and they divided themselves according to their Tribes, each Tribe encamping by itself, with the ensign or standard of their Fathers house, and there was a Prince over every Tribe.—And the Tribe of Levi were set apart as Priests for the service of the Tabernacle—and at the beginning of the second year, they kept the Passover, as the Lord had commanded them, before they came out of Egypt.

And always when the Cloud rested on the Tabernacle, the Children of Israel rested in their tents, and when the Cloud was taken up, they journeyed onward. So it was always a Cloud by day, and the appearance of Fire by night.

And in the second year, the Cloud directed them from the Wilderness of Sinai, unto the Wilderness of Paran.

And the People complained, and said, Who will give us Flesh to eat? We remember the Fish which we did

eat in Egypt freely, and the Cucumbers and the Melons ; and now there is nothing beside this Manna.

And the Lord commanded Moses to say to the People, that they should eat Flesh for a whole month. And the Lord sent forth a Wind and brought Quails from the Sea, and they fell by the Camp, and all round about, and the People gathered the Quails and spread them for themselves—but the Lord was angry with the People for their mumurings, and smote them with a great Plague.—And the Lord ordained seventy Elders to assist Moses in governing the Children of Israel.

And when Miriam and Aaron, the brother and sister of Moses, were envious of Moses, the Lord rebuked them, for the Man Moses was very meek, above all the Men which were on the face of the Earth.—Meekness and humility are an ornament to a man of whatever eminence or station.

CHAPTER 34.

SPIES SENT INTO CANAAN—CALEB AND JOSHUA.

AND the Lord commanded Moses, and he sent a Ruler from every Tribe to spy out the Land of Canaan, and see the People whether they were strong or weak, and the Land whether it were good or bad. So they went and searched the Land, and they cut down a branch with one cluster of Grapes, and they bare it between two upon a staff ; and they brought also Pomegranates and Figs, and they returned after forty days. And they told Moses, and said, The Land floweth with Milk and Honey, and this is the Fruit of it. Nevertheless the People be strong, and the Cities are walled and very great, and the People are of great stature. But Caleb stilled the People, and said, Let us go up at

once and possess it, for we are well able to overcome it.

And the People murmured against Moses and Aaron, and said, Would God we had died in the Land of Egypt, or would God we had died in this Wilderness. Wherefore hath the Lord brought us to this Land, to fall by the sword? Let us make a Captain, and return to Egypt.—And Joshua and Caleb, which were of them that searched the Land, spake unto the People and said, If the Lord delight in us he will bring us to this Land, only rebel not against the Lord, neither fear the People of the Land; the Lord is with us, fear them not. And the People would have stoned them.

Then the Lord said to Moses, How long will this People provoke me. I will smite them with the Pestilence, and make of *thee* a greater Nation;—and Moses said, The Egyptians will hear of it and say, Because the Lord was not able to bring the People into the Land which he sware unto them. Now pardon I pray thee, the iniquity of this People, according to the greatness of thy mercy.—And the Lord said, I have pardoned according to thy word,—because all these men which have seen my Glory which I did in Egypt have tempted me and not hearkened to my voice, Surely *they* shall never see the Land which I promised to their Fathers; but my servant Caleb, him will I bring into the Land, and Joshua.—And ye shall wander in the Wilderness forty years.—And all the men that searched the Land except Caleb and Joshua died of the plague, before the Israelites entered Canaan.

Then the Israelites attempted to invade the Hill Country of the Amalekites, but the Lord was not with them, and they were defeated.

CHAPTER 35.

THE REBELLION OF KORAH.

THE ROCK AT MERIBAH.

AND while the Children of Israel were in the Wilderness, they found a man that gathered sticks on the Sabbath day, and they brought him to Moses and Aaron, because it was not declared in the Law what should be done to him; and the Lord said unto Moses, The man shall surely be put to death. And all the Congregation stoned him with stones, and he died.

And Korah and Dathan, and Abiram, rebelled against Moses and Aaron, and Moses and Aaron warned all the Congregation, and they left the Tents of Korah, Dathan, and Abiram:—And Moses said, Hereby ye shall know that the Lord hath sent me. If the Earth open her mouth and swallow up these men, then shall ye understand that these men have provoked the Lord.

And it came to pass as he had made an end of speaking, that the Ground clave asunder, and the Earth closed upon them.

And all Israel fled for fear, yet on the morrow did they murmur against Moses and Aaron.—And behold the Cloud covered the Tabernacle, and the Glory of the Lord appeared; and the Lord said unto Moses, Get you up from among the Congregation, that I may consume them as in a moment.—And Aaron ran into the midst, and offered Incense and made Atonement, and the plague was stayed.

Then came the Children of Israel into the Desert of Zin; and Miriam died there.—And the People murmured for want of Water, and the Lord spake to Moses and said, Take the Rod and gather the Assembly toge-

ther, thou and Aaron thy brother, and *speake* ye unto the Rock before their eyes, and it shall bring forth Water.

Then Moses gathered the Congregation together, and with his Rod *smote the Rock twice*, and the Water came out abundantly, and the Congregation drank and their Beasts also.—And the Lord said unto Moses and Aaron, Because ye believed me not; to sanctify me in the eyes of the Children of Israel (for Moses had smote the Rock instead of only speaking to it as God had said) therefore shall ye not bring the Congregation into the Land which I have given them.—This is called the Water of Meribah.

CHAPTER 36.

THE KING OF EDM—AARON'S DEATH.

THE BRAZEN SERPENT.

AND Moses sent Messengers on from Kadesh unto the King of Edom.—Thus saith thy brother Israel, Thou knowest all the travel that has befallen us; how our Fathers went down into Egypt, and we dwelt there a long time, and the Egyptians vexed us, and when we cried unto the Lord he heard our voice, and sent an Angel, and hath brought us forth out of Egypt, and behold we are in Kadesh; let us pass. I pray thee through thy Country.—We will not pass through the Fields or Vineyards, neither will we drink of the Water of the Wells; we will go by the King's highway, and will not turn to the right hand or to the left.

And Edom said, thou shalt not pass lest I come out against thee with the sword.—And Israel said, I will go by the way, and if I drink of the Water I will pay for it—but Edom refused to let Israel pass through their country. And Israel turned away towards Mount Hor.

And Moses by command of the Lord put Aaron the Priest's Garments on Eleazar his son, on Mount Hor. And Aaron died there, on the top of the Mount. And all the Congregation mourned for Aaron thirty days.

And the Lord sent fiery Serpents among the People, and they bit the People, and much People of Israel died; and Moses by the Lord's Commandment made a Serpent of Brass, and put it on a Pole, and when any Man that had been bitten, looked on the Brazen Serpent he lived.

And Israel went on journeying in the Wilderness, and fought against Sihon King of the Amorites, and Og the King of Basan, and subdued them.

CHAPTER 37.

BALAK AND BALAAM.

AND the Children of Israel pitched in the Plains of Moab, on this side Jordan by Jericho.

And Balak the King of Moab saw what Israel had done to the Amorites, and was afraid. He sent Messengers therefore to Balaam the Prophet to say, Come and curse me this People.—And God said to Balaam, Thou shalt not go, nor curse this People, for they are blessed.

And Balak sent again Princes, more honorable than the former,—but Balaam said, If Balak would give me his house full of Silver and Gold, I cannot go beyond the word of the Lord to do less or more.—And Balaam tempted God; for having still an evil desire to go to this great King, and accompany these Princes,—Ambition and covetousness are subtle tempters,—Balaam enquired again of the Lord, and God said unto Balaam, Go with the men, but the word which I shall say, that shalt thou speak.

And Balaam saddled his Ass, and went with the Princes of Moab;—but God was angry because he went, and as he was riding upon his Ass, and his two Servants with him, an Angel stood in the way, with his sword drawn: and the Ass turned aside and went into the Field. And Balaam smote the Ass, but the Angel stood in a path with a wall on each side, and the Ass thrust herself unto the wall, and crushed Balaam's foot against the wall.—And the Angel stood again in a narrow place, and the Ass fell down under Balaam; and the Lord opened the mouth of the Ass, and she pleaded unto Balaam, but Balaam said, I would now there were a sword in my hand, for then would I kill thee. Then Balaam saw the Angel, and bowed down his head, and fell flat on his face. And the Angel said, I came up to withstand thee because thy way is perverse,—but the Angel said, Go on with the Men. And Balak came out to meet Balaam, and took him unto an high place, whence he might see the Children of Israel.

Then Balaam said—The King of Moab hath brought me from the East saying, Come curse me Jacob, and come, defy Israel,—How shall I curse whom God hath not cursed? For from the top of the Rocks I behold him.—Lo the People dwell alone, and shall not be reckoned among the Nations.—Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the Righteous and let my last end be like his.

And Balak brought Balaam to the Top of Pisgah, hoping that he would curse Israel from thence; but Balaam blessed Israel again.—And again Balak brought Balaam unto the Top of Peor, but Balaam again blessed Israel, and prophesied that Israel should destroy the Nations of that Country, and that his Kingdom should

be exalted;—There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the Children of Sheth. And Balaam gave counsel to Balak, that he should entice the Israelites to Idolatry, and that then he might destroy them;—For Balaam was a wicked Prophet, and he met with an untimely end.

CHAPTER 38.

THE NUMBERING OF THE PEOPLE.

THEN Moses numbered the Children of Israel, in the Plains of Moab, for the Lord said unto Moses, that the Land should be divided among them according to the numbers of their Tribes. Now there was not a Man of them left whom Moses and Aaron had numbered in the beginning of their journey, in the Wilderness of Sinai, save only Caleb and Joshua, as the Lord before had said.

Then the Lord said unto Moses, Get thee up into this Mount Abarim, and see the Land which I have given unto the Children of Israel. And when thou has seen it, thou also shalt be gathered unto thy People, as Aaron thy Brother was,—for ye disobeyed my command at the Waters of Meribah.—God will be obeyed in every action, and every word; disobedience will be punished in the most righteous, and the most exalted.

And Moses said, Let the Lord set a Man over the Congregation, that they be not as Sheep which have no Shepherd.—And the Lord said, Take thee Joshua the Son of Nun, and set him before Eleazar the Priest, and before all the Congregation. And Moses did so, and laid his hands upon him and gave him a charge as the Lord commanded.

Then the Children of Israel fought against the Midianites, and slew their five Kings; Balaam also their Prophet, they slew with the sword.—And the Tribes of Reuben and Gad, besought Moses to let them take for their possession the Country they had conquered, before they passed the River Jordan, and they promised that they would leave their wives and their little ones in that Land, and that they would go on with the rest of Israel to the yonder side of Jordan, until the promised Land was subdued. And Moses permitted them.

And the Lord commanded Moses, that when the Children of Israel had passed over Jordan into the Land of Canaan, they should drive out all the Inhabitants of that Land, and divide that Land by lot.—And Moses described and pointed out the boundaries of the Land, and the names of the persons, one Prince from every Tribe, with Eleazar and Joshua, that should divide the Land. And Moses gave many Commandments unto the Children of Israel as the Lord commanded Moses.

Thus ends the Book of Numbers,—at the end of the forty years journeying of the Children of Israel in the Wilderness, that peculiar people, whom God chose out from among the Nations, to preserve his Name upon the Earth; and by whom alone, amidst all their repeated sins and provocations, the knowledge of the true God was preserved; until, in the fulness of time, God sent his only Son Jesus Christ to redeem all the World, and call every living soul through faith in him, to the assurance of everlasting happiness in Heaven.

CHAPTER 30.

THE BOOK OF DEUTERONOMY.

MOSES wrote the first five Books of the Bible, *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*, which are called from their number the Pentateuch. We have gone through the first four of these Books, and are now come to the last of them, DEUTERONOMY.

“These be the words which Moses spake unto all “Israel in the Wilderness.”—Thus begins the Book of Deuteronomy,—and in it, Moses called to the remembrance of the Israelites, the many instances in which they had experienced God’s favour, the success and victories which had marked their progress, the murmurs by which they had provoked God, and the effects of God’s anger.

Moses himself, God had declared should never enter the promised Land; but he earnestly exhorts the Israelites to obey all God’s Laws and Commandments, when they should enter into Canaan,—that they might become a wise and understanding Nation, and choose life and good, rather than death and evil.

This Book was written in the fortieth year after the departure from Egypt, and in the year of the World 2552.

CHAPTER 40.

THE WORDS OF MOSES.

AND thus said Moses,—Hearken O Israel unto the Statutes and Judgments which I teach you for to do them, that ye may live, and go in and possess the Land which the Lord God of your Fathers giveth you.—Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may

keep the Commandments of the Lord your God which I command you.

For what Nation is there so great, who hath God so nigh unto them, as the Lord our God is, in all things that we call upon him for? And what Nation is there, that hath Statutes and Judgments so righteous, as all this Law that I set before you? Only take heed and keep thy Soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them to thy Sons, and thy Sons' sons.

Specially the day when thou stoodest before the Lord thy God in Horeb, when the Mountain burned with Fire unto the midst of Heaven, with darkness, clouds, and thick darkness,—And the Lord spake unto you out of the midst of the Fire, Ye heard the voice but saw no Similitude, only ye heard a voice,—And he declared unto you his Covenant, which he commanded you to perform, even Ten Commandments, and He wrote them, on two Tables of Stone.

If therefore ye shall make any similitude or likeness of any thing in Heaven or Earth, and fall down and worship it, or when thou shall lift up thy eyes unto Heaven, and seest the Sun, and the Moon, and the Stars, if thou shouldest worship and serve them; I call Heaven and Earth to witness against you this day, that ye shall soon utterly perish from the Land ye go to possess,—and the Lord shall scatter you among the Nations.

But if from thence thou shalt seek the Lord thy God, thou shalt find him if thou seek him, with all thy heart, and all thy soul.—When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shall

be obedient unto his voice, He will not forsake thee neither destroy thee, nor forget the promises he made to thy Fathers.

For ask now of the days that are past, since the the day that God created Man upon the Earth, and ask from the one side of the Heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it.—Did ever People hear the voice of God speaking out of the midst of the Fire as thou hast heard, and live? Or hath God assayed to go and take him a Nation, from the midst of another Nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

Unto thee it was shewed, That thou mightest know that the Lord he is God, there is none else beside him.—And can we believe that the Israelites could forget these affectionate and impressive exhortations? The History will tell us that they did.

CHAPTER 41.

THE WORDS OF MOSES.

THEN did Moses rehearse unto the Children of Israel, the Ten Commandments and all other the Statutes and Commandments which God had commanded to teach them, saying,—Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy might.—These words shall be in thine heart, and thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And it shall be, when the Lord hath brought thee into the promised Land of Canaan, houses full of good things, wells and vineyards which thou madest not; then beware lest thou forget God, and go after other Gods, the Gods of the People round about you. But smite them and destroy them, make no marriages with them, for thou art a special People chosen by God, from amongst all Nations.—And when thou grow rich in Lands, and in Flocks, say not in thine heart, My power and the might of my hand hath gotten me this wealth, but remember the Lord thy God, it is he that giveth thee power to get wealth, that he may establish his Covenant that he sware to thy Fathers, as it is at this day.

Hear, O Israel,—after that the Lord hath cast out the Nations before thee, speak not in thine heart saying, For my righteousness the Lord hath brought me in to possess this Land, but, for the wickedness of these Nations the Lord doth drive them out from before thee. Remember and forget not, how thou didst provoke the Lord thy God at various times; by making the Molten Calf and worshipping it, whilst I was in the Mount of Horeb, with the Lord, and so at Taberah, and at Massah, and at Kibroth-hattavah. Ye have been rebellious against the Lord from the day which I knew you.

And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him with all thy heart, and with all thy soul.

The love of God is the *first* Commandment, and the love of our Neighbour is the *second*. If any supposed duty to our Neighbour appear to direct us one way, and the love and fear of God to point another

way, we must not hesitate to chuse the latter. But the love of our Neighbour, rightly understood, will always be agreeable to our Duty to God. We are to love God with *all* our soul,—and serve him with *all* our strength. God will not accept half service; we must, in every action, have before our eyes his holy Commandments, and be guided by them alone, and not be drawn aside from them by other motives and temptations.

CHAPTER 42.

THE LAST WORDS AND DEATH OF MOSES.

THEN did Moses give many more particular Commandments unto the Children of Israel, that they should observe and do when they came into the Land of Canaan. How they should keep their solemn Feasts, and how justice should be administered by the Judges and Priests, and how they should act in their dealings, every man with his neighbour.—And Moses foretold that in after times God would raise up a Prophet from the midst of Israel, *like unto himself* by which he meant, JESUS CHRIST.

And Moses said, See, I have set before thee this day, life and good, death and evil.

And Moses went and spake these words unto all Israel:—I am an hundred and twenty years old this day. I can no more go out and come in. Also the Lord hath said, Thou shalt not go over Jordan. The Lord shall go over before thee, and destroy the Nations; and Joshua, he shall go over before thee, as the Lord hath said.—And Moses called unto Joshua and said, Be strong and of good courage. And when Moses had finished writing the Law in a Book, he put it in the Ark of the Covenant. And he made an Holy Song, and spake it to the People.

And Moses made an end of speaking all these words to all Israel. And the Lord spake unto Moses the same day saying, Get thee unto Mount Nebo and thence behold the Land of Canaan, and die there. Thou shalt see the Land, but shalt not go thither.—Then Moses blessed the Children of Israel, and all the Tribes thereof, and foretold many particulars that should thereafter happen to them.

And Moses went up from the Plains of Moab unto the Mountain of Nebo, to the Top of Pisgah. And the Lord shewed him all the Land of Canaan.—So Moses the Servant of the Lord died there, and *He* buried him in a Valley in the Land of Moab, but no man knoweth of his Sepulchre.

And Moses was an hundred and twenty years old when he died ; his eye was not dim, nor his natural force abated.—And the Children of Israel wept for Moses in the Plains of Moab thirty days.

And Joshua the Son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him, and the Children of Israel hearkened unto him, and did as the Lord commanded Moses.

Here end the Five Books written by Moses, the first and greatest of all the Prophets.

Next follow the Books containing the History of the Jews for eight hundred and fifty years, from the death of Moses which happened 1450 years before Christ, to the end of the Kingdom of Israel about six hundred years before Christ.

THESE BOOKS ARE CALLED,

<i>Years before Christ.</i>	
From 1450 to 1150	{ Joshua.
	{ Judges.
	{ Ruth.
From 1150 to 1050	{ Samuel.
	{ Kings.
From 1050 to 600	{ Chronicles.

CHAPTER 43.

THE BOOK OF JOSHUA.

THE ISRAELITES ENTER THE LAND OF CANAAN.

Now after the death of Moses, the Lord spake unto Joshua the Son of Nun, Moses' Minister, saying, Moses my Servant is dead. Now therefore arise, go over this Jordan unto the Land which I give to the Children of Israel. Every place that the sole of your feet shall tread upon, that have I given to you. From the Wilderness and Lebanon, to the great River Euphrates, and unto the great Sea toward the going down of the Sun, shall be your Coast. Be strong and of good courage, obey my law, and thou shalt make thy way prosperous, for the Lord God is with thee wherever thou goest. I will never fail thee nor forsake thee.—Then Joshua commanded the Officers, saying, Pass through the Host, and command the People, saying, Prepare ye Victuals, for within three days ye shall pass over this Jordan, to go in to possess this Land which God giveth you. And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee. Only be strong and of good courage, the Lord thy God be with thee as he was with Moses.

And Joshua sent out two men to spy secretly saying, Go view the Land, even Jericho. And they went and came unto Rahab's house, and lodged there. And the King of Jericho sent unto Rahab, bring forth the men, and she took and hid them, and said, I wist not whence they were, and at the shutting of the gate when

it was dark, the men went out, whither they went I wot not, pursue and ye shall overtake them. But she had brought them to the top of the house, and hid them with the stalks of flax. And the men pursued after them, and they shut the gate. And Rahab said to the men, I know that the Lord hath given you the Land, for we have heard what he did for you at the Red Sea. Now swear that ye will shew kindness to my Father's house, and give me a true token. And the men answered, Our life for yours, if ye utter not our business, we will deal kindly with you. Then she let them down by a Cord through the Window, for her house was upon the Town-wall. And the men said, Behold, when we come into the Land, thou shalt bind this line of scarlet thread in this Window, and take thy Father's house home to thee. And whosoever shall be with you in this house, his blood shall be on our head, if any hand be upon him. And the two men returned to Joshua, and told them all that befel them. And said, Truly the Lord hath delivered into our hands, all the Land, for all the Inhabitants of the Country do faint because of us.

And Joshua rose early in the morning, and removed to Shittim, and came to Jordan, he and all the Children of Israel. And Joshua said, Come hither and hear the words of the Lord your God. Hereby ye shall know that the Living God is among you, and that he will drive out before you, the Hittites, the Hivites, the Parizzites, the Girgashites, the Amorites, and the Jebusites; before the Ark of the Covenant of the Lord of all the Earth, passeth over before you into Jordan. Now take you twelve men, out of every Tribe a Man, and as soon as the feet of the Priests that bear the Ark rest in the Waters of Jordan, the Waters shall

stand on an heap. And as they that bare the Ark came unto Jordan, as the soles of their feet touched the brim of the Water, for Jordan overfloweth all his banks all the time of Harvest, the Waters that came down from above stood upon an heap, and the Priests stood firm on dry ground in the midst of Jordan, until all the People had passed over, on dry ground, right against Jericho. And they took up twelve stones out of the midst of Jordan, and Jordan pitched them on Gilgal, as a memorial to the Children of Israel for ever.

And when the Kings of the Amorites heard that the Lord had dried up the Waters of Jordan, behold, their heart melted, neither was there spirit in them any more. And they encamped in Gilgal, and kept the Passover, and on the morning they did eat of the old Corn of the Land, and the next day the manna ceased.

And it came to pass when Joshua was by Jericho, that he lifted up his eyes, and behold, there stood a Man over against him with his sword drawn in his hand, and Joshua said, Art thou for us or for our adversaries? And he say, Nay, but as Captain of the HOST OF THE LORD am I come. And Joshua fell on his face and said, What saith my Lord unto his Servant. And the Captain of the Lord's Host said, Loose thy shoe from off thy foot, for the place whereon thou standest is Holy. And Joshua did so.—Thus did the Lord renew unto Joshua, the assurance of protection he had given unto Moses.

CHAPTER 44.

THE TAKING OF JERICHO.

Now Jericho was straitly shut up. None went out, and none came in. And the Lord said unto Joshua, See I have given into thy hand, Jericho, and the King

thereof. Ye shall compass the City once every day for six days, and seven Priests shall bear before the Ark seven Trumpets of Ram's horns, and the seventh day, ye shall compass the City seven times, and the Priests shall blow with the Trumpets, and it shall come to pass when they make a long blast with the Ram's horn, all the People shall shout with a great shout, and the wall of the City shall fall down flat, and the People shall ascend up every man straight before him.

And Joshua commanded, and the seven Priests bearing the seven Trumpets passed on before the Lord, and blew with the Trumpets, and the Ark of the Lord followed them, and the armed men went before the Priests, and the rereward came after the Ark, the Priests going on and blowing with the Trumpets. And Joshua had commanded the People saying, Ye shall not shout, nor make any noise till I bid you shout. So the Ark compassed the City six days, once every day; and the seventh day they compassed the City in the same manner, seven times. And at the seventh time when the Priests blew with the Trumpets, Joshua said unto the People, Shout for the Lord hath given you the City. And the City shall be accursed, and all that are therein,—only, Rahab, she and all that in her house shall live. And keep yourselves from every thing in the City, for it is accursed, bring not the accursed thing into the Camp of Israel. But all the Silver and Gold, and Vessels of Brass and Iron are consecrated unto the Lord, they shall come into the Treasury of the Lord.

So when the People heard the sound of the Trumpets, they shouted with a great shout, and the wall fell down flat, so that the People went into the City, every man straight before him, and they took the City. And

they utterly destroyed all that was in the City, save only Rahab and her Kindred,—and burnt the City with Fire. Only the Silver and Gold, and the Vessels of Brass and Iron, they put into the Treasury of the House of the Lord. So the Lord was with Joshua and his fame was raised throughout all the Country.

CHAPTER 45.

AI AND ACHAN.

BUT the Children of Israel sinned, for Achan the Son of Carmi, took of the accursed thing. And Joshua sent Men from Jericho to take Ai, and they fled before the Men of Ai, and Joshua rent his Clothes and fell upon his face before the Ark, he and the Elders of Israel, and the Lord said, Israel hath sinned, they have taken of the accursed thing, and have dissembled also, and put it among their own stuff. Therefore could not Israel stand before their enemies. So Joshua rose up early in the morning, and brought Israel by their Tribes, and the Tribe of Judah was taken, and the lot fell on Achan. And Joshua said, My Son give Glory to God, and make confession, and tell me what thou hast done. And Achan said, Indeed I have sinned against God, and thus and thus have I done. When I saw among the spoils a goodly Babylonish garment, and two hundred Shekels of Silver and a Wedge of Gold, then I coveted them and took them, and behold, they are hid in the Earth in the midst of my Tent.

So Joshua sent Messengers, and they ran unto the Tent, and behold it was hid in his Tent, and the Silver under it. And Joshua and all Israel took Achan, and the Silver and Gold, and all that he had, and stoned him with stones, and burned them with fire,

and they raised over him a great heap of stones unto this day.

And the Lord said unto Joshua, Fear not, neither be thou dismayed, arise and go up to Ai, see I have given it into thy hand. So Joshua chose out thirty thirty thousand men of valour and sent them away by night, and commanded them to lie in ambush; and Joshua and the rest of the People went up, and pitched on the North side of Ai. And the King of Ai went out against Israel to battle, and Joshua and all Israel made as if they were beaten before them, and fled by the way of the Wilderness. And the Men of Ai left the City open, and pursued after Israel. And Joshua stretched out his spear toward the City, and the ambush arose, and entered the City, and took it, and set it on fire. And when the Men of Ai looked behind them, they saw and beheld the smoke of the City ascended up to Heaven. And Joshua turned and slew the Men of Ai, and the ambush issued out of the City and smote them, so that they let none of them escape.

Then Joshua built an Altar unto the Lord, and read all the words of the Law to all the Congregation, with the women, and the little ones, and the strangers.

And all the Kings on this side Jordan gathered themselves together to fight with Joshua and with Israel, with one accord. And when the Inhabitants of Gibeon heard what Joshua had done to Jerico and Ai, they did work wilily, and went and made as if they had been Ambassadors, and took old sacks upon their asses, and wine bottles, old and rent, and old shoes upon their feet, and old garments; and all their bread was dry and mouldy. And they went to Joshua, to the Camp at Gilgal, and said, We be come from a far country, make ye a league with us. This bread we

took hot from our houses, and these bottles were new, and our garments and shoes are become old by reason of the very long journey. And the men of Israel took of their victuals, and asked not counsel of the Lord. And Joshua made peace with them, to let them live; but behold at the end of three days, they came upon their Cities, and found they were their neighbours. And they let the men of Gibeon live, but they made them bondmen, hewers of wood, and drawers of water for the House of God.

And when Adonizedec, King of Jerusalem, heard how Joshua had taken Ai, and destroyed it, and how the Inhabitants of Gibeon had made peace with Israel; he sent unto the Kings of Hebron, and of Jarmuth, of Lachish, and of Eglon, and they gathered themselves together and made war against Gibeon. So Joshua ascended from Gilgal, and the men of war with him, to protect Gibeon, and they came suddenly upon the five Kings, and discomfited them. And it came to pass, as they fled before Israel, that the Lord cast down great stones upon them from Heaven, and they died. Then Joshua spake and said, Sun stand thou still upon Gibeon, and thou Moon in the Valley of Ajalon; and the Sun stood still, and the Moon stayed until the People had avenged themselves upon their enemies. So the Sun stood still in the midst of Heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a Man, for the Lord fought for Israel. And Joshua took the five Kings prisoners, and afterwards took their Cities, and destroyed all the souls that were therein. And Joshua returned and all Israel that were with him, unto the Camp to Gilgal. So Joshua took the

whole Land, according to all that the Lord said unto Moses. And Joshua gave it for an Inheritance unto Israel, according to their divisions by their Tribes. And the Land rested from war. And Joshua appointed the bounds of the Land for every Tribe,—nine Tribes, and the half Tribe of Manasseh went over Jordan, but the Tribes of Reuben and Gad, and the other half Tribe of Manasseh did not go over.

CHAPTER 46.

THE ISRAELITES REST IN CANAAN.

DEATH OF JOSHUA.

AND the whole Congregation of the Children of Israel assembled together at Shiloh, and set up the Tabernacle of the Congregation there. And when they had made an end of dividing the Land, the Children of Israel gave an Inheritance to Joshua.

And the Lord gave unto Israel all the Land which he swore to give unto their Fathers; and they possessed it and dwelt therein.—And the Lord gave them rest round about, and delivered their enemies into their hand.

And it came to pass, a long time after the Lord had given rest unto Israel, that Joshua waxed old; and Joshua called for all Israel, and said, I am old and stricken in age. And ye have seen all that the Lord hath done unto all these nations because of you; for the Lord your God is he that hath fought for you. Behold I have divided unto you by lot these nations that remain, from Jordan unto the Great Sea westward. And the Lord your God he shall expel them from before you, and ye shall possess their land. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye serve not the

Gods of these nations, but cleave unto the Lord your God as ye have done unto this day. And behold I am going the way of all the earth;—fear the Lord, and serve him in sincerity and truth, and serve no other Gods. So Joshua made a Covenant, and wrote these words in the Book of the Law of God, and took a great stone and set it up there under an Oak for a witness of the renewal of the Covenant of God with the Children of Israel.

And it came to pass after these things Joshua, the son of Nun, the servant of the Lord, died, being an hundred and ten years old. And Israel served the Lord all the days of Joshua, and all the days of the Elders that overlived Joshua, and which had known all the works of the Lord that he had done for Israel.

The operation of God's providence in the affairs of Nations, in the wars, and great occurrences of the world, is not now shewn in that visible manner, it was in the days of Joshua. But if you read with attention any of the great events of history, or observe with intelligence what is daily passing in your own times, you cannot fail to see the decrees and appointments of God marked in a manner equally express and awful.

CHAPTER 47.

THE BOOK OF JUDGES.

Jael and Sisera.

Now after the death of Joshua, for many years there was no Man to govern the twelve Tribes of Israel, but each Tribe governed itself. And the People forsook the Lord God of their Fathers, and followed other Gods, of the Gods of the People that were round about them, and served Baalim and the Groves. And they

had wars amongst themselves, one Tribe against another; and the anger of the Lord was hot against Israel, and they served the King of Mesopotamia eight years. And when they cried unto the Lord, the Lord raised up a Deliverer who delivered them, Othniel, the younger brother of Caleb; and he judged Israel, and went out to war, and the Lord delivered the King of Mesopotamia into his hand. And the land had rest forty years, and Othniel died.

And Israel did evil again in the sight of the Lord, and the Lord strengthened Eglon, the son of Moab, and he smote Israel, and they served Moab eighteen years. And Ehud delivered them from Moab. And after him was Shamgar, which slew of the Philistines six hundred men with an ox goad; and he also delivered Israel.

And Israel did evil again in the sight of the Lord, and the Lord made them tributary to Jabin, King of Canaan, the Captain of whose host was Sisera. And Israel cried unto the Lord, for he had nine hundred Chariots of Iron, and for twenty years he mightily oppressed them.

And Deborah, a Prophetess, she judged Israel at that time, and she dwelt under the Palm Tree in Mount Ephraim. And she called Barak, and commanded him to take ten thousand men, and said, I will draw unto thee Sisera with his Chariots and his multitude, and will deliver him into thine hand.

And Sisera came out with all his Chariots, even nine hundred Chariots of Iron, but the Lord discomfited him, and all his Chariots and all his Host, with the edge of the sword before Barak. And Sisera lighted down off his Chariot and fled away upon his feet. And Sisera came to the tent of Jael the wife of Heber the Kenite,

an Israelite, with whose house Jabin was at peace. And Jael met Sisera, and said, Turn in my Lord, fear not. And she covered him with a mantle.

And he asked for a little Water, and she opened a bottle of Milk and gave him to drink. And he said to her, Stand in the door of the Tent, and it shall be when any Man doth come and enquire of thee and say, Is there any Man here? That thou shalt say, No.

Then Jael took a Nail of the Tent, and took a Hammer in her hand and went softly unto him, and smote the Nail into his Temples, and fastened it into the Ground, for he was fast asleep and weary. So he died.—And behold as Barak pursued Sisera, Jael came out to meet him, and said, Come and I will shew thee the Man whom thou seekest. And behold Sisera lay dead, and the Nail was in his Temples.—And the Land had rest forty years.

CHAPTER 48.

GIDEON AND THE FLEECE.

AND Israel did evil in the sight of the Lord, and was oppressed by the Midianites. And there came an Angel of the Lord and sat under an Oak which was in Ophrah, that pertained unto Joash, and his son Gideon threshed wheat by the wine-press to hide it from the Midianites. And the Angel appeared unto him and said, The Lord is with thee, thou mighty man of valour. Go and save Israel; have not I sent thee. And Gideon prepared cakes and flesh and presented it to the Angel, and the Angel said, Lay it upon this rock, and he did so. Then the Angel put forth his staff, and touched it, and there rose up fire out of the rock and consumed the flesh and the cakes. Then the Angel departed out

of his sight. And when Gideon perceived that he was an Angel, he said, O Lord God! for because I have seen an Angel face to face. And the Lord said, Fear not, thou shalt not die.

And Gideon threw down the Altar of Baal that his Father had, and cut down the Grove that is by it. Then all the Midianites gathered together, and went over and pitched in the valley of Jezreel. But the Spirit of the Lord came upon Gideon, and he blew a trumpet, and sent messengers to Manassah, to Asher, Zebulun, and Napthali, and they came up to meet him.

And Gideon said unto God, If thou wilt save Israel by mine hand as thou hast said, Behold I will put a Fleece of Wool in the floor, and if the dew be on the Fleece only, and it be dry upon all the Earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so; for he rose up early and thrust the Fleece together, and wringed out the dew, a bowl full of Water.

And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once;—let it now be dry only upon the Fleece, and upon all the Ground let there be dew. And God did so that night, for it was dry upon the Fleece only, and there was dew on all the Ground.

And Gideon trusted solely in the Lord, and he proclaimed that whatever People was fearful should return home; and there returned twenty-two thousand, and remained ten thousand; and again by the Lord's command, he sent back all except three hundred men. And the Host of Midian lay along beneath him in the Valley, like Grasshoppers for multitude, and their Camels like Sand on the sea side.

And he divided the three hundred Men into three

Companies, and he put a Trumpet in every Man's hand, with empty Pitchers, and Lamps concealed within the Pitchers; and they went down at night and stood secretly round about the Camp, and all at one time, blew the Trumpets and brake the Pitchers, and cried, The Sword of the Lord and of Gideon. And all the Host of Midian were afraid and fled, and the rest of Israel pursued after them and destroyed them.

Then the Men of Israel said unto Gideon, Rule thou over us, but he said, The Lord shall rule over you. And the Country had quietness forty years, in the days of Gideon.

And Gideon died, and after his death the Children of Israel turned again from the Lord to serve strange Gods.

CHAPTER 49.

JOTHAM'S FABLE OF THE TREES.

AND the Men of Sechem made Abimelech the Son of Gideon, their King, and slew the seventy other sons of Gideon, yet Jotham the youngest son was left; for he hid himself. Then spake Jotham unto the Men of Sechem and said, The Trees went forth on a time to anoint a King over them, and they said to the Olive Tree, Reign over us,—but the Olive Tree said, Shall I leave my fatness, and go to be promoted over the Trees? And in like manner answered the Fig Tree and also the Vine. Then said all the Trees unto the Bramble, Come thou and reign over us, and the Bramble said, If in truth ye anoint me King over you, then come and put your trust in my shadow; if not, let Fire come out of the Bramble and devour the Cedars of Lebanon. Now therefore if ye have done truly in that ye have made Abimelech King, then rejoice ye in Abimelech, and let him also

rejoice in you. But if not, let fire come out from Abimelech, and devour the men of Sechem, and let fire come out from the men of Sechem, and devour Abimelech.

And so, that the cruelty done to the seventy Brothers of Abimelech might be avenged ; quarrels arose between Abimelech and the Men of Sechem, and Abimelech overcame and destroyed the Men of Sechem, and a certain Woman cast a piece of a Mill-stone upon Abimelech's head, and entirely brake his scull, and he died. Thus God punished the wickedness both of Abimelech and of the Men of Sechem.

CHAPTER 50.

SAMSON.

AND after this there was a succession of Judges in Israel, Jephthah and others. And the Children of Israel did evil again in the sight of the Lord, and the Lord delivered them into the hand of the Philistines forty years. And at this time Samson was born, the strongest man that ever lived. And he went down to Timnah to take a wife of the daughters of the Philistines, and behold a young Lion roared against him, and he rent him as he would have rent a Kid. And Samson soon repented of his marriage, and slew thirty of the Philistines, and went up to his Father's house. And his wife was given to his companion. And Samson went and he caught three hundred Foxes, and tied them tail to tail, and put a fire-brand in the midst between two tails, and set the brands on fire, and let them go into the standing Corn of the Philistines, and burnt the standing Corn, with the Vineyards, and the Olives.

And this enraged the Philistines, who were Lords over the Israelites;—and the Israelites bound Samson with Cords, to deliver him to the Philistines. And the Philistines shouted against him, and the Spirit of the Lord came mightily upon him, and the Cords were as if they were flax burnt with fire. And Samson found the jaw-bone of an Ass, and took it, and slew a thousand of the Philistines therewith.

And Samson slept in the City of Gaza, and the Men of the City laid wait for him, saying, In the morning we will kill him. And at midnight Samson arose and took the Gates of the City, and the two posts, and went away with them, bar and all, and put them on his shoulders and carried them to the top of an hill.

And after that, Delilah a cunning woman, prevailed upon Samson to tell her the secret of his strength, that if his head was shaven his strength would go. And she caused him to sleep on her knees, and shaved the hair from his head; and his strength went from him. Then the Philistines took and bound him with fetters of brass, and put out his eyes, and he did grind in the Prison-house.

Howbeit, the hair of his head began to grow again. Then the Lords of the Philistines gathered together to rejoice over Samson, and they called for Samson out of Prison-house, and he made them sport, and they set him between the Pillars.—And Samson said unto the Lad that held him by the hand, Suffer me that I may feel the Pillars whereupon the House standeth, that I may lean upon them. Now the House was full of Men and Women; and all the Lords of the Philistines were there. And there were upon the Roof about three thousand Men and Women, that beheld while Samson made sport.

And Samson called unto the Lord and said, O Lord God remember me I pray thee and strengthen me, only this once that I may be avenged of the Philistines for my two eyes. And Samson took hold of the two middle Pillars upon which the House stood, the one with his right hand, and the other with his left. And Samson said, Let me die with the Philistines;—and he bowed himself with all his might, and the House fell upon the Lords, and upon all the People that were therein. So the dead which he slew at his death, were more than they which he slew in his life. And Samson judged Israel twenty years.

Of what avail is great strength? Samson disobeyed the commandments of God, and the voice of his Father and his Mother, in taking a wife not of his own nation. His strength, left to the government of his wilful passions, at the same time that he was an instrument in the hands of God for the deliverance of his country, brought upon himself, only misery and death.

CHAPTER 51.

THE BOOK OF RUTH.

Now it came to pass in the days when the Judges ruled, there was a Famine in the Land of Judah; and Elimelech of Bethlehem, with his Wife Naomi, fled into the Country of Moab. And Elimelech died, and Naomi was left a widow with her two Sons. And they took them wives of the Women of Moab, Orpah, and Ruth; and they dwelled there about ten years, and both the Sons died. Then Naomi arose with her Daughters-in-law, that she might return into the Land of Judah, and Naomi said, Go return each to her Mother's house; the Lord deal kindly with you, as ye

have dealt with the dead, and with me. The Lord grant that ye may find rest, each in the house of her husband. Then she kissed them, and they lifted up their voice and wept. And they said, Surely we will return with thee unto thy People. And Orpah kissed her Mother-in-law, but Ruth clave unto her; and said, Intreat me not to leave thee, for whether thou goest I will go, thy People shall be my People, and thy God my God. Where thou diest I will die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.

So they two went until they came to Bethlehem,—bereft of her Husband and her Sons, destitute of the prop and support of her house, she returns desolate to her native land; comforted indeed by the attachment and affection of her Daughter-in-law, and relying on the mercies of her God. And it was the beginning of barley harvest.

And Boaz a Kinsman of Elimelech, was a mighty man of wealth; and Ruth went out to glean the Ears of Corn in the Barley field, and she lighted on a part of the field that belonged to Boaz; and Boaz took notice of her, because he had heard how she had behaved to her Mother-in-law, and he let her glean in his field with his own Maid Servants. And Boaz was kind to her, and at meal time gave her of the parched Corn and of the Bread, and the Vinegar, and when she arose up to glean, he said, Let her glean even among the Sheaves, reproach her not.

And Ruth brought home to Naomi every evening what she had gleaned; and she kept fast by the Maidens of Boaz to glean, unto the end of Barley harvest, and Wheat harvest; and she dwelt with her Mother-in-law.

And Boaz saw Ruth and loved her, and took her for his Wife, and her Mother Naomi was happy;—and they had a Son called Obed, and Naomi took the Child and laid in her bosom and became a Nurse to it; Obed was the Father of Jesse, the Father of David.

AFTER the Judges we now come to the History of the **KINGS** of Israel, which History is related in the two Books of Samuel, the two Books of Kings, and the two Books of Chronicles.

The two Books of Samuel, contain the History of Saul and David, the first two Kings.

CHAPTER 52.

THE PROPHET SAMUEL.

THERE was a certain Man called Elkanah who had two Wives, Hannah and Peninnah;—and Peninnah had Children, but Hannah had no Children.—And Hannah wept, and prayed unto the Lord; and she had a Son, and called his name Samuel; and gave him up to the Service of God, to serve with Eli the Priest in the Temple of God, from a Child. And Samuel ministered before the Lord, being a Child, girded with a linen ephod. Moreover his Mother made him a little Coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. Now the sons of Eli were sons of Belial, they knew not the Lord. And Eli was very old and heard what his sons did, but he only said, Nay my sons, it is no good report that I hear, but he did not restrain or punish them. And there came a Man of God to Eli, and said, I will cut off thine house, and thy two sons Hophni and

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Phinehas shall die both in one day. And the child Samuel grew and was in favor, both with the Lord and also with Men.

Now the Child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days, there was no open vision. And Eli was laid down in his place, and his eyes began to wax dim, that he could not see. And ere the lamp of God went out in the Temple of the Lord, and Samuel was laid down to sleep; the Lord called, Samuel, and he answered, Here am I. And he ran to Eli and said, Here am I. But Eli said, I called not my son, lie down again. And the Lord called Samuel again the second and the third time, and he went to Eli, and said, Here am I, for thou didst call me. And Eli perceived that the Lord had called the Child, and he said, Go, lie down, and if he call, thou shalt say, Speak Lord, for thy servant heareth. So Samuel went and lay down in his place, and the Lord called as at other times, Samuel, Samuel; and Samuel answered, Speak for thy servant heareth.

And the Lord spake unto Samuel and said, Behold I will judge the House of Eli, for the iniquity which he knoweth. And Samuel told it all to Eli, and Eli said, It is the Lord, let him do what he seemeth him good.

And Samuel grew and the Lord was with him; and all Israel knew that Samuel was established to be a Prophet of the Lord.

Now Israel went out against the Philistines to battle, and carried with them into the field, the Ark of the Covenant of God, and Hophni and Phinehas went with it. And the Philistines fought, and Israel was smitten, and the Ark of God was taken, and Hophni and Phinehas slain. And there ran a Man and told Eli;

and when he heard the Ark was taken, he fell from off his seat backward and died.

And the Ark of the Lord was in the Country of the Philistines seven months; and was then restored to Israel, and was placed in the house of Abinadab, where it remained twenty years.

And Samuel judged Israel all the days of his life, and made them to forsake strange Gods, and to worship the Lord God alone. And when the Philistines would have attacked Israel, Samuel prayed unto the Lord, and the Philistines were smitten with a great Thunder.

And when Samuel was old he made his Sons Judges over Israel,—and his Sons took Bribes and perverted judgment. Then Israel asked Samuel to make them a King, like other Nations; and Samuel prayed unto the Lord to direct them. And the Lord rebuked them for asking a King, forewarning them of the power a King would have; yet the Lord said unto Samuel, Harken unto their voice, make them a King.

For although God continually watched and specially directed, all the actions of this chosen Nation, so as to accomplish his end,—yet were they left perfectly free either to obey the Commandments of God which Moses had set before them, or to follow their own imaginations.

CHAPTER 53.

SAMUEL ANOINTS SAUL TO BE KING.

AND there was a Man of Benjamin, called Kish,—and his Asses being lost, he sent his Son Saul, and one of Servants, in search of them. And when they had gone a great way without finding the Asses, they came to the City where Samuel was, and searched him out, to enquire if he could tell them where the Asses were.

And Samuel took Saul and his Servant, and brought them into the house, and entertained them. And in the evening Samuel communed with Saul upon the top of the house,—and they arose early, and about the spring of the day, Samuel called Saul to the top of the house, saying, Up that I may send thee away; and Saul arose, and they went out both of them.

And as they were going down to the end of the City, Samuel said to Saul, Bid the Servant pass on before us; and he passed on,—but stand thou still awhile, that I may shew thee the word of God. Then Samuel took a Vial of Oil, and poured it upon Saul's head, and kissed him, and said, Is it not because the Lord hath anointed thee to be Captain over his inheritance? When thou art departed from me, thou shalt find two Men by Rachael's Sepulchre, and they shall tell thee the Asses are found, and in the Plain of Taber thou shalt meet three Men, one carrying three Kids, and another carrying three Loaves of Bread, and another carrying a Bottle of Wine,—and the Spirit of the Lord will come upon thee, for God is with thee. And all these signs came to pass that day, and God gave Saul another heart.

And Samuel called all the People together,—and they drew lots, and the Tribe of Benjamin was taken; and out of that Tribe the Family of Mihi, and out of that Family Saul; and they ran and fetched him, and he was higher than any of the People from his shoulders upwards. And Samuel said, See ye him whom the Lord hath chosen. And all the People shouted and said, God save the King.

Then Samuel told the People the manner of the Kingdom, and wrote it in a Book,—and Saul went home to Gibeah, and there went with him a band of

men whose hearts God had touched. But the Children of Belial said, How shall this man save us? And they despised him and brought him no presents, but he held his peace.

CHAPTER 34.

SAUL KING OF ISRAEL.

THEN the Ammonites encamped against the Israelites in Jabesh, and the men of Jabesh said, Make a covenant with us, and we will serve thee; and the Ammonite said, On this condition, will I make a covenant, that I may thrust out all your right eyes. And the men of Jabesh said, Give us seven days respite, and they sent messengers to all the coasts of Israel, and told the tidings in the ears of the people, and they wept. And behold Saul came after the herd out of the Field, and the Spirit of God came upon him, and he took a Yoke of Oxen and hewed them in pieces, and sent them throughout Israel saying, Whosoever cometh not forth after Saul and Samuel, so shall be done unto his Oxen, and they came out with one consent; and they fell on the Ammonites and slew them.

And the People said to Samuel, Who is he that said shall Saul reign over us? Bring the Men that we may put them to death,—And Saul said, Not a Man shall be put to death this day. And all the People went to Gilgal, and there they made Saul King before the Lord in Gilgal. For Saul being now appointed by the Lord to be their King, his high and commanding spirit soon made all Israel to obey him.

And Samuel said to all Israel, Behold I am old and gray-headed, and I have walked before you from my Childhood unto this day. Here I am, Witness against me, whose Ox or Ass have I taken, or whom have I

defrauded or oppressed? Stand still; that I may reason with you, of all the righteous acts of the Lord, to you and to your Fathers. Behold the King whom ye have chosen, if ye will fear the Lord, both ye and your King shall continue following the Lord your God; but if ye rebel against the Commandment of the Lord, then shall the Lord be against you, as against your Fathers. Now therefore stand and see this great thing which the Lord will do before your eyes. Is it not Wheat harvest to-day? And Samuel called unto the Lord, and he sent Thunder and Rain,—and all the People feared the Lord and Samuel.

And when Saul had reigned two years, the Philistines came against Israel. And the People followed Saul trembling; and Saul sacrificed unto the Lord, without waiting for Samuel, as Samuel had commanded; and Samuel said, Thy Kingdom shall not continue.

And the Philistines spoiled Israel, and carried away all their Smiths lest they should make Swords, or Spears. And Saul and Jonathan his son abode in Gibeah, with six hundred men, and the Philistines encamped in Michmash. And Jonathan said to the young man that bare his armour, Come let us go over to the Philistines' garrison, but he told not his Father. And between the passages by which Jonathan sought to go over, there was a sharp rock on one side, and a sharp rock on the other side—and Jonathan said, It may be the Lord will work for us, there is no restraint to the Lord to save by many or by few. We will discover ourselves to them, and if they say Come up, it shall be a sign that the Lord will deliver them into our hands. And they discovered themselves, and the Philistines said, Behold the Hebrews come forth out of the holes where they hid themselves—Come up to us. And Jonathan

climbed up upon his hands and his feet, and his armour-bearer after him, and they fell before Jonathan. And the watchmen of Saul in Gibeah looked, and behold the multitude melted away. And Saul and all the People that were with him came to the battle, and there was a great discomfiture. And there was sore war against the Philistines all the days of Saul.

And Samuel said to Saul, Go and smite Amalek and utterly destroy all that they have. And Saul smote the Amalekites, but took Agag their King alive; and spared the best of the Cattle for sacrifice, which was contrary to God's Commandment,—and Saul said to Samuel, I have sinned; now pardon my sin and turn again with me, that I may worship the Lord,—and Samuel said, I will not return with thee. And as he turned about to go away, Saul laid hold of the skirt of his Mantle and it rent.

And Samuel said, The Lord hath rent the Kingdom of Israel from thee this day, and hath given it to a Neighbour of thine that is better than thee. Then Saul said, I have sinned, yet turn again and honour me that I may worship the Lord.

So Samuel turned again after Saul, and Saul worshipped the Lord; but Saul's heart was never wholly and intirely with his God;—then Samuel went to Ramah, and came no more to see Saul until the day of his death.

CHAPTER 55.

DAVID ANOINTED KING.

AND the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing that I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Bethlemite; for I have pro-

vided me a King among his sons. And Samuel said, How can I go? if Saul hear it he will kill me. And the Lord said, Take an Heifer with thee, and say, I am come to sacrifice unto the Lord; and call Jesse to the sacrifice, and I will shew thee what thou shalt do. And Samuel came to Bethlehem, and the elders of the town trembled, and said, Comest thou peaceably? And he said, Peaceably. I am come to sacrifice unto the Lord, sanctify yourselves and come with me, and he sanctified Jesse and his sons, and called them to the sacrifice. And when they were come, Samuel looked on Eliab, but the Lord said, Look not on his countenance, nor on the height of his stature, for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

And Samuel said unto Jesse, are here all thy children? And he said, There remaineth yet the youngest, and behold he keepeth the sheep. And he sent and brought him in, now he was ruddy, and of a beautiful countenance, and the Lord said, Arise anoint him, this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward. So Samuel went up and went to Ramah.

But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servant said, Let us seek out a man who is a cunning player on the Harp—and one of his servants said, Behold I have seen a son of Jesse, that is cunning in playing, and a mighty valiant man, prudent in matters, and comely in person. Wherefore Saul sent messengers

to Jesse, and said, Send me David thy son. And David stood before Saul, and he loved him greatly, and he became his armour bearer.

CHAPTER 56.

DAVID AND GOLIAH.

AND there was a war between the Israelites and the Philistines, and the Philistines stood on a Mountain on one side, and Israel stood on the other side, and there was a Valley between. And there went out a Champion out of the Camp of the Philistines, named Goliath of Gath, whose height was six cubits and a span,—and he had an Helmet of Brass upon his head, and a Coat of Mail, and Greaves of Brass upon his legs, and a Target of Brass between his shoulders. And the Staff of his Spear was like a Weaver's beam, and one bearing a Shield went before him. And he defied the Armies of Israel, saying, Give me a Man that we may fight together.

Now David's three elder Brothers followed Saul to the battle, and David returned to feed his Father's Sheep at Bethlehem. And Jesse said unto David his son, Take now for thy Brethren an ephah of this parched Corn and these ten Loaves and run to the Camp to thy Brethren. And carry these ten Cheeses unto the Captain of their Thousand, and look how thy Brethren fare and take their pledge. And David rose up early in the morning, and left the Sheep with a Keeper, and came to the Camp, as the Host was going forth for the fight, and shouted for the battle.

And David ran into the Army and saluted his Brethren, and as he talked with them Goliath came forth and defied Israel. And the Men of Israel when

they saw the Man, fled from him and were sore afraid; and they said, Have ye seen this Man that is come up? Surely to defy Israel is he come, and it shall be that the Man who shall kill him, the King will enrich him with great riches, and will give him his daughter, and will make his father's house free in Israel; and David heard it and said, Who is this Philistine that he should defy the Armies of the Living God? And Eliab his brother was angry, and said, Why camest thou hither? and with whom hast thou left those few sheep in the Wilderness? I know thy pride, and the naughtiness of thy heart, for thou art come down, that thou mightest see the battle. And they rehearsed the words that David spake to Saul, and he sent for him. And David said to Saul, Let no Man's heart fail, thy servant will go and fight with this Philistine,—and Saul said, Thou art a youth, but David said, Thy servant kept his Father's Sheep, and there came a Lion and a Bear and took a Lamb out of the Flock, and I went out after them, and slew both the Lion and the Bear, and this Philistine shall be as one of them. The Lord delivered me out of the paws of the Lion and the Bear, he will deliver me out of the hands of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

And Saul armed David with his Armour, and put an Helmet of Brass upon his head, and armed him with a Coat of Mail, and David girded on his sword, and assayed to go; but he said, I cannot go with these for I have not proved them. And David put them off, and he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag, and his sling was in his hand, and he drew near to the Philistine.

And the Philistine disdained David, for he was but

a youth, and ruddy and of a fair countenance. And the Philistine said, Am I a dog that thou comest to me with staves? And the Philistine cursed David by his Gods. And said, Come, and I will give thy flesh unto the fowls of the air, and to the beasts of the field: Then said David to the Philistine, Thou comest to me with a sword, a spear, and a shield, but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied; and all this assembly shall know, that the Lord saveth not with sword and spear, for the battle is the Lord's, and he will give you into our hands:

And David hasted and ran to meet the Philistine; and he put his hand in his bag and took a Stone and slang it, and smote the Philistine in his forehead; and the Stone sunk into his forehead, and he fell upon his face to the Earth. And David ran and stood upon the Philistine, and took out his Sword and cut off his head therewith, and when the Philistines saw their Champion was dead they fled. And Israel arose and shouted and pursued the Philistines, and the wounded fell down by the way, even unto Gath, and to the Gates of Ekron. And David took the head of the Philistine, and brought it to Jerusalem, but he put his armour in his tent.

CHAPTER 57.

DAVID AND JONATHAN.

AND Abner brought David unto Saul, and David dwelt with Saul, and Saul set him over the Men of War. And the soul of Jonathan the Son of Saul, was knit with the soul of David, and Jonathan loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even

to his sword, and to his bow, and to his girdle. And when the women praised David in their songs, Saul became jealous of David, and the evil spirit came upon him, and David played before him as at other times. Now there was a javelin in Saul's hand, and he cast the javelin at David, but David avoided out of his presence twice.

Then Saul was afraid of David, and removed him, and made him Captain over a thousand. And David behaved himself wisely in all his ways, and all Israel and Judah loved him. And Michal, Saul's daughter, loved David, and they told Saul, and the thing pleased him: for he said, She will be a snare to him. And Saul saw that the Lord was with David, and that Michal loved him; and he was yet the more afraid of David, and became his enemy continually. And Saul spake to Jonathan his son and to all his servants, that they should kill David, but Jonathan delighted much in David, and told David thereof. And Jonathan persuaded his Father Saul and brought David to him, and he was in his presence as in time past.—And the evil spirit from the Lord was upon Saul, and he again sought to smite David with a Javelin, and David escaped, and the Javelin went into the wall.

And David fled away, and he came to Jonathan and said, What have I done and what is my sin before thy Father that he seeketh my life? And Jonathan made a Covenant with David, for he loved him as he loved his own soul. And Jonathan said, To-morrow at the Feast the King shall miss thee, because thy seat will be empty,—and you shall remain by the Stone Egel, and I will shoot three Arrows on the side thereof, as though I shot at a mark, and I will send a lad to find the Arrows. If I say, The Arrows are on this side of thee,

take them; then come thou for there is peace to thee and no hurt. But if I say, The Arrows are beyond thee, Go thy way, for the Lord hath sent thee away.

So the King sat at Meat as at other times, and Abner sat by Saul's side, and David's place was empty. And Saul said to Jonathan his son, Wherefore cometh not the son of Jesse to Meat? And Jonathan said, David earnestly asked leave of me to go to Bethlehem.

And Saul's anger was kindled against Jonathan, and he said, I know that thou hast chosen the son of Jesse, to thine own confusion. For as long as the son of Jesse liveth thou shalt not be established, nor thy Kingdom,—wherefore send and fetch him unto me, for he shall surely die. And Jonathan said, Wherefore, what hath he done? And Saul cast a Javelin at Jonathan to smite him. And Jonathan went out into the Field at the time appointed with David, and said unto the Lad, Run, find out the Arrows which I shoot,—and when the Lad was come to the place of the Arrow which Jonathan had shot, Jonathan cried after the Lad, Is not the Arrow beyond thee; make haste, stay not. And the Lad gathered up the Arrows and came to his Master, but the Lad knew not any thing, only Jonathan and David knew the matter. And as soon as the Lad was gone, David came out and met Jonathan, and they kissed one another and wept. And Jonathan said to David, Go in peace, and he returned to the City.

No man had more reason to be jealous of David than Jonathan. But Jonathan was content with whatever God had appointed; he saw the wickedness of Saul in seeking the life of an innocent man, and he would not suffer the ambitious motives which Saul had suggested, to tempt him even to wink at any evil which threatened his friend.

CHAPTER 58.

SAUL PERSECUTES DAVID AND IS RECONCILED.

AND David went to Nöb, the City of the Priests, and Ahimelech the Priest gave him from the Temple the sword of Goliah the Philistine, and Doeg the chief of the herdmen of Saul saw it. Then David fled for fear of Saul, and went to Achish King of Gath, and being afraid of Achish, he feigned madness. And David escaped to the Cave Adullam, and when his brethren heard it, they went down to him, and every one that was in distress, or in debt, or discontented, gathered themselves unto him; and he became a Captain over them, about four hundred men.

Now Saul abode in Gibeah under a Tree in Ramah, having his spear in his hand, and all his servants were standing about him. And Saul said, Will the son of Jesse give every one of you Fields and Vineyards, and make you all Captains of Thousands, and Captains of Hundreds; that all of you have conspired, and there is none that sheweth me that my son hath made a league with the son of Jesse, to lie in wait as at this day? Then Doeg told of the Priest delivering the sword, and Saul sent for Ahimelech and all the Priests of his house, and Saul commanded, and Doeg slew the Priests, four-score and five persons. Saul had utterly forgotten his obedience to the Lord, but God had not forgotten or deserted him.

Then they told David, the Philistines fight against Keilah, and rob the Threshing Floors. And David having enquired of the Lord, fought with the Philistines, and saved the Inhabitants of Keilah,—And Saul sought to surprise and take David in Keilah, but David fled and abode in the Wilderness of Ziph, in strong

holds in a wood. And Jonathan went to David in the wood, and strengthened his hand in God. And he said, Fear not, for Saul shall not find thee; and thou shalt be King over Israel, and I shall be next to thee, and that my Father knoweth. And they made a Covenant before the Lord, and David abode in the wood, and Jonathan went to his honse.

And when the Men of Ziph sought to deliver David into Saul's hands, David went up from thence, and dwelt in strong holds at Engedi. And Saul took three thousand chosen men, and went to seek David and his men upon the Rocks of the wild Goats. And he came to the Sheepcotes by the way, where was a Cave, and Saul went in to cover his feet, and David and his men remained in the sides of the Cave. And the men of David said, Behold the Lord hath delivered thine enemy into thy hand. Then David arose, and cut off the skirt of Saul's robe privily, and stayed his servants, and suffered them not to rise against Saul. But Saul rose up out of the Cave and went on his way. And David arose, and cried after Saul, saying, My Lord the King. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself. And David said, Wherefore hearest thou men's words, saying, David seeketh thy hurt? See, my Father, the skirt of thy robe in my hand, see there is neither evil or transgression in me, yet thou huntest my soul to take it. After whom is the King of Israel come out? The Lord be judge between me and thee, and plead my cause, and deliver me out of thy hand. And Saul said, Is this thy voice my son David? And Saul wept and said, Thou art more righteous than I,—I know well that thou shalt be King of Israel; swear now that thou wilt not cut off my Children after me,

—and David swore unto Saul. See how the mighty Prince was fallen, and learn to put your whole trust in God alone.

CHAPTER 59.

SAMUEL'S DEATH—NABAL AND ABIGAIL.

AND Samuel died, and all the Israelites lamented him, and buried him in his house at Ramah.

And David arose and went to the Wilderness of Paran. There was a man in Maon, whose possessions were in Carmel, and the man was very great, he had three thousand Sheep, and a thousand Goats; and he was shearing his Sheep in Carmel. The name of the man was Nabal, and the name of his Wife was Abigail, she was a Woman of good understanding and of a beautiful countenance, but he was churlish and evil in his doings.

And David sent an embassy to Nabal saying, Peace; thy Shepherds which were with us, we hurt them not, neither was there ought missing unto them, while they were in the fields—for David abode in the Wilderness near them. And they asked Nabal to give them of his plenty, that he was making ready for his shearers. But Nabal said, Who is David, and who is the Son of Jesse? And he turned them away; but one of the young men told Abigail, and said, the men were very good unto us and we were not hurt, neither missed we any thing, when we were in the field; they were a wall unto us both by day and night, all the while we were with them keeping the Sheep. Now consider what thou wilt do, for evil is determined against our master, and against all his household; for he is such a man of Belial that a man cannot speak to him. Then Abigail made haste and took two hundred Loaves, two bottles

of Wine, and five Sheep ready dressed, five measures of parched Corn, and an hundred clusters of Raisins, and two hundred cakes of Figs, and laid them on Asses, and sent her servants before and followed on an Ass, but told not her husband Nabal. And it was so, as she rode on the Ass, and came down by the covert of the hill, behold David and his men came down against her, and she met them.

For David had come up with four hundred armed Men against Nabal; and when Abigail saw David she hastened and lighted off the Ass and fell before David on her face, and bowed herself to the ground; and said, Let not my Lord regard this Nabal, and hear the words of thy handmaid. And seeing the Lord hath withholden thee from coming to shed innocent blood, and from avenging thyself with thy own hand, the Lord will make my Lord a sure house. And it shall come to pass when the Lord shall have appointed thee Ruler over Israel, that this shall be no grief to thee nor offence of heart, that thou hast shed blood causeless, or that my Lord hath avenged myself. And David said to Abigail, Blessed be the Lord God which hath sent thee this day to meet me, and blessed be thy advice. And David accepted of her hand that which she had brought and said, Go up in peace to thine house.

And Abigail came to Nabal, and behold he had a feast in his house, like a King, and Nabal's heart was merry within him, for he was very drunken; wherefore she told him nothing until the morning light. And in the morning, when she told him these things, his heart died within him, and in ten days he died.—Churlishness and ill humour can do you no good, and when indulged in, generally lead to more serious evils. Be kind and affable to all, so as you join not in company with

wicked men, or praise a wicked action. It may gain you valuable friends, and must conduce to peace.— And David sent to Abigail and took her to wife; for Saul had given Michal, David's wife, to another.

CHAPTER 60.

DAVID SPARES THE LIFE OF SAUL.

THE WITCH OF ENDOR.

AND Saul again went out with an Army to take David; and David and Abishai came into Saul's Camp by night, and Saul lay asleep in the trench, his spear stuck in the ground at his head, and the People lay asleep round about him; and Abishai would have killed Saul, but David would not, and only took away Saul's spear. And David went over on the other side, and stood on the top of a hill afar off.—And David cried to Abner and said, Art not thou a valiant man, wherefore then hast thou let one of the people in to destroy the King? See where the King's spear is, and the cruise of water that was at his bolster.—And Saul knew David's voice, and said, Is this thy voice my son David? And David said, It is my voice my Lord, O King. And Saul said, I have sinned; blessed be thou my son David. So David went on his way, and Saul returned to his place.—And David went to dwell with Achish King of Gath, among the Philistines; and Achish gave him the City of Ziklag to dwell in.

Now the Philistines gathered their Armies together to fight against Israel.

And Saul was afraid and enquired of the Lord, but the Lord answered him not. And Saul had put away those that had familiar spirits and wizards, out of the Land; yet now Saul disguised himself, and went to a

Woman that had a familiar spirit at Endor,—and the Woman was afraid lest Saul should know it, but Saul swore that no punishment should happen unto her.

Then said the Woman, Whom shall I bring up unto thee? And he said, Bring up Samuel. And when the Woman saw Samuel, she cried with a loud voice and said, Why hast thou deceived me? for thou art Saul.

And the King said, Be not afraid, for what sawest thou? And the Woman said, I saw God ascending up out of the Earth. And he said unto her, What form is he of? And she said, An old Man cometh up, and he is covered with a Mantle. And Saul perceived it was Samuel; and he bowed himself.

And Samuel said to Saul, Why hast thou disquieted me to bring me up? And Saul said, I am sore distressed. And Samuel said, Wherefore dost thou ask of me, seeing the Lord is departed from thee? The Lord hath rent the Kingdom out of thine hand, and given it to thy neighbour David.—Then Saul fell along upon the Earth, and was sore afraid, because of the words of Samuel, and there was no strength in him.

CHAPTER 61.

THE DEATH OF SAUL.

Now the Philistines gathered all their Armies, and as they marched against Israel, David and his six hundred men marched with them, but the Lords of the Philistines feared David might turn in the battle and be an adversary. And they prevailed on Achish, and he sent back David into the Land of the Philistines.

And David on his return found that the Amalekites had burned Ziklag, David's City, and carried away captive his two Wives. And he pursued after them: and

two hundred of his Men were so faint, that they could not go over the brook Besor.

And they found an Egyptian in the field and brought him to David, and when they gave him to eat, his spirit revived; and he said he was servant of an Amalekite, and his Master left him because three days ago he fell sick. And when David promised not to deliver him to his Master, he shewed David and his Men where the Amalekites were, spread abroad upon the Earth eating and drinking, and dancing, for the great spoil they had taken.

And David smote them and recovered all the spoil, and rescued his two wives; and David came to the two hundred men that were so faint, they could not follow David; and the wicked men, the men of Belial of those that went with David said, We will not give them ought of the spoil; but David said, They should share alike, and he made it an ordinance for Israel unto this day.

Now the Philistines fought against Israel, and Israel fled. And they followed hard upon Saul, and slew Jonathan, Abinadab and Melchishua, his Sons. And the Archers hit Saul, and he was sore wounded. And Saul said unto his Armour-bearer, Draw thy Sword and thrust me through; but he would not, therefore Saul took a Sword and fell upon it.

And when his Armour-bearer saw that Saul was dead, he fell likewise upon his Sword and died with him. And the Philistines cut off his head, and fastened his body to the wall of Bethshan. And the Inhabitants of Jabesh arose, and took the body of Saul and the bodies of his Sons from the wall of Bethshan, and came to Jabesh, and burnt them there, and buried their bones under a Tree at Jabesh and fasted seven days.

CHAPTER 62.

DAVID ANOINTED KING,

NOW when David was returned from the slaughter of the Amalekites, on the third day came a Man out of the Camp from Saul, and said, The People are fled from the battle, and Saul, and Jonathan his Son, are dead. And the young man said, Saul called unto me to slay him, and I did so, and I took his Crown and Bracelet and have brought them hither.

And David said, How, wast thou not afraid to stretch forth thine hand to destroy the Lords Anointed? And David put him to death.

And David lamented over Saul, and Jonathan his son, with great lamentation. — How are the mighty fallen, and the weapons of war perished!

And the Men of Judah anointed David King over the House of Judah. But Abner took Ishbosheth the Son of Saul, and made him King over the rest of Israel. And there was long war between the House of Saul and the House of David.

And Abner the Chief of the House of Ishbosheth, went over to David and offered to gather all Israel to him, but Joab, David's Captain, said he came to deceive, and took Abner aside to speak with him, and smote him under the rib that he died, because of the blood of Ashahel, Joab's Brother, whom Abner had slain in battle.

Then was Ishbosheth slain on his bed by two Captains of his Bands, who carried his head to David, but David rewarded them not, but took them and put them to death.

Then came all the Tribes of Israel unto David, and anointed David King over Israel. David was thirty

years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years, and in Jerusalem thirty-three years over all Israel and Judah. And the King went to Jerusalem and took the strong hold of Zion, the same is the City of David.

And David went on and grew great; and the Lord God of Hosts was with him,—and he smote the Philistines, and Hiram King of Tyre sent David Cedar Trees, and Carpenters and Masons; and they built David an house. And David brought up the Ark of God from the house of Abinadab in Gibeah, into the City of David, to Jerusalem; David and all the People going before it with dancing and music.

And it came to pass when the King sat in his house and the Lord had given him rest round about from all his enemies, the King said he would build an house for the Ark of God; but God spake thro' Nathan the Prophet and said, I will set up thy issue and establish his Kingdom. *He shall build an house for my name, and I will stablish the Throne of his Kingdom for ever. Thine House shall be established for ever:* It was in the House and lineage of David, that Jesus Christ appeared in the world. Then went King David in, and sat before the Lord, and said, Who am I, O Lord? Bless the House of thy Servant, that it may continue for ever before thee.

And after this it came to pass that David smote the Philistines and subdued them. And he smote Moab casting them down to the ground. So the Moabites became David's servants and brought gifts. And David reigned over all Israel, and David executed judgment and justice unto all his People.

CHAPTER 63.

NATHAN REPROVES DAVID.

AND David said, Is there yet any that is left of the House of Saul, that I may shew him kindness for Jonathan's sake. And Ziba, a servant of the House of Saul brought unto him Mephibosheth the son of Jonathan, who was lame of his feet. And David restored to him all the Land of Saul, and made him to eat Bread at his Table continually.

And when the Children of Ammon ill used King David's messengers, they called the Syrians to their assistance, and David defeated them with a great slaughter. then David sent Joab, his Captain, against the Ammonites, and David abode in his House at Jerusalem. And even the heart of David was not perfect before the Lord, and he formed an evil design to get the wife of Uriah the Hittite for his wife; and he sent for Uriah, who was with the army, and entertained him, and demanded how the people did, and how Joab did, and how the war prospered. And Uriah abode with the servants of David, and would not go to his own house, for he said, The Ark, and Israel abide in tents, and shall I go into my house to eat and drink? And David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the fore front of the hottest battle, and retire ye from him, that he may be smitten and die. And Joab did so; and Uriah was slain.—Then David took Bathsheba, Uriah's wife, to be his wife.

And the Lord sent Nathan unto David, and he came unto him and said, There were two Men in one City, the one rich and the other poor. The rich man had exceeding many Flocks and Herds, but the poor man

had nothing, save one little Ewe Lamb which he had bought and nourished up ; and it grew, together with him and with his Children ; it did eat of his own Meat and drank of his own Cup, and lay in his bosom and was unto him as a daughter. And there came a Traveller unto the rich man, and he spared to take of his own Flock and of his own Herd, but took the poor man's Lamb and dressed it for the way-faring man.

And David said, The Man that hath done this thing shall surely die. And Nathan said to David, Thou art the Man.

Thus saith the Lord, I anointed thee King over Israel, and I delivered thee out of the hand of Saul,— I gave thee the House of Israel and of Judah, and if that had been too little I would have given thee more.—Wherefore hast thou despised the command of the Lord, that thou hast killed Uriah and taken to thyself his wife? I will raise up evil against thee out of thine own house. And the Child that is born of thee by Bathsheba shall surely die. A mild and merciful punishment for David's great wickedness.

And the Child was very sick, and David fasted and lay all night upon the Earth. And on the seventh day the Child died. Then David arose and worshipped, and said, While the Child was yet alive I fasted and wept, for I said, Who can tell whether God will be gracious to me that the Child may live? But now he is dead wherefore should I fast? Can I bring him back again? I shall go to him but he shall not return to me.

And Bathsheba bare to David another Son, and he called his name SOLOMON, and the Lord loved him.

CHAPTER 64.

ABSALOM.

AND Ammon, David's Son, was a wicked man, and Absalom his Brother, caused Ammon to be put to death, and Absalom fled. But in all Israel there was none to be so much praised as Absalom for his beauty. And Absalom was two years without seeing the King's face, and then was restored to the King's presence.— But Absalom was not firm to God and to his duty, he gave way to an evil passion for pomp and power; and rebelled against his King and Father.

And Absalom stood in the Kings Gate, and when any Man came to the King for judgment, Absalom said, Thy cause is just, but there is no Man deputed of the King to hear thee. Oh that I were made Judge in the Land, that any Man might come unto me and I would do him justice!

So Absalom stole the hearts of the Men of Israel, and Absalom asked leave of the King to go to Hebron to pay a vow to the Lord; and the king said, Go in peace. But Absalom sent spies throughout Israel, saying, As soon as ye shall hear the sound of the Trumpet, then say Absalom reigneth in Hebron, and Ahithophel, one of David's Counsellors, was with Absalom, and the conspiracy was strong.

And there came a Messenger to David saying, The hearts of the Men of Israel are after Absalom. And David said to his servants, Arise let us flee lest he smite the city; and the King went forth and all his household, and all the country wept, and they passed over the brook Kidron toward the Wilderness. And Zadok bare the Ark of God, and the King said, Carry back the Ark into the city; if I shall find favour in the

eyes of the Lord, he will bring me again, and shew me both it and his habitation. And David and all the people went up Mount Olivet, weeping as they went. And when David came to the top where he worshipped God, behold Hushai came to meet him; unto whom David said, If thou passest on with me thou wilt be a burden, but if thou return to the city and say unto Absalom, I will be thy servant O King, then mayest thou defeat the counsel of Ahithophel; and whatsoever thou shalt hear tell it to Zadok, and he shall send to me by his Sons. So Hushai, David's friend, came into the city, and Absalom came into Jerusalem.

And behold Ziba, the servant of Mephibosheth, met David with a couple of Asses, and upon them Bread, and Raisins, and Summer Fruits, and a bottle of Wine. And the King said, What meanest thou by these? And Ziba said, The Asses be for the King's Household, and the Bread and Fruit for the young men, and the Wine for such as be faint in the Wilderness. And the King said, And where is thy master's son? And Ziba said, He abideth at Jerusalem, for he said, To-day shall the House of Israel restore me the Kingdom of my Father. But Ziba told what was false to answer his own purpose.—Then said the King, Behold thine are all that pertained unto Mephibosheth.

And when Hushai, David's friend, came unto Absalom, he said, God save the King. And Absalom said, Is this thy kindness to thy friend? And Hushai said, But whom the Lord and the people choose, his will I be. And Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night; and I will come upon him when he is weary and weak, and the people will flee, and I will smite the King only. And Ab-

salom sent for Hushai, and he said, The counsel that Ahithophel has given is not good; thy Father is a man of war, and they which are with him are valiant; therefore I counsel that all Israel be gathered, from Dan to Beersheba, and that thou go to battle in thine own person. And they said, The counsel of Hushai is better than the counsel of Ahithophel; for the Lord had appointed to defeat the counsel of Ahithophel, to bring evil upon Absalom. And Hushai told it to Zadok, and he sent and told David, and David arose and all the people and passed over Jordan by the morning light. And when Ahithophel saw that his counsel was not followed, he went to his own home and put his household in order, and hanged himself. Ahithophel, with all his wisdom, had none of that firm trust in the mercy and assistance of God, which was so conspicuous in the character of David.

And Absalom made Amasa Captain of the Host. And David put Joab and Abishai over his army, and would have gone forth himself, but the people answered, Thou shalt not go.

And the King commanded Joab and Abishai, and Ittai saying, Deal gently with the young man Absalom, for my sake. And the battle was in the Wood of Ephraim where the People of Israel were slain before the Servants of David. And Absalom rode upon a Mule, and the Mule went under the thick boughs of a great Oak, and his head was caught in the Oak,—and Joab slew him.

And Cushie and Ahimaaz ran to bring the tidings to King David,—and David sat between the two gates, and the watchman went up unto the wall, and said, Behold a man running alone. And behold Cushie came and said, Tidings my Lord the King; and the King said, Is the young man Absalom safe? And Cushie

answered, The enemies of my Lord be as that young man is. And the King was moved and went up to the chamber over the gate, and wept, and said, O my Son Absalom, my Son,—my Son Absalom! would God I had died for thee,—O Absalom my Son, my Son! And Joab said to the King, I perceive if Absalom had lived, and all we had died this day, then it had pleased thee well.

And David was restored to be King in Jerusalem, and pardoned Shimei, who had cursed him when he was driven out of the City, and all who had joined in Absalom's rebellion, saying, Shall there any be put to death this day in Israel, for do not I know that I am this day King over Israel? And he put Amasa over the Host, and he bowed the heart of all the men of Judah, even as the heart of one man.

CHAPTER 65.

THE FURTHER HISTORY OF DAVID.

AND there was a man of Belial whose name was Sheba, and he blew a trumpet, and said, We have no part in David, every man to his tent O Israel. So every man of Israel followed Sheba, but the men of Judah clave unto their King. And Joab and Amasa led out David's army against Sheba. And when they were at the great Stone which is in Gibeon, Amasa went before. And Joab came to Amasa as a friend to salute him, and smote him with a sword that he died. And Joab pursued Sheba into the City of Abel, and the People of the City cut off Sheba's head and cast it out to Joab, and he departed.

And there was a famine in the days of David three years, year after year, and David enquired of the Lord,

—and the Lord answered, It is for Saul, because he slew the Gibeonites—(now the Gibeonites were the remnant of the Amorites, and the Children of Israel had sworn unto them, and Saul sought to slay them in his zeal to the Children of Israel and Judah.) Wherefore David took seven of the Sons of Saul, and delivered them over to the Gibeonites, but the King spared Mephibosheth the son of Jonathan, the son of Saul, because of the oath that was between David and Jonathan. And David took the bones of Saul and Jonathan from the men of Jabesh who had stolen them from Bethshan, and buried them in the Sepulchre of Kish, his Father.

Moreover the Philistines had yet war again with Israel, and David went down and his servants with him, and fought against the Philistines and slew four of the sons of the Giant,—and David waxed faint.

Now these be the last words of David :—David the son of Jesse said, and the Man who was raised up on high, the Anointed of the God of Jacob, and the sweet Psalmist of Israel said, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, The Rock of Israel spake to me, *He that rulest over men must be just, ruling in the fear of God.*

And David not trusting in God numbered the Children of Israel and of Judah, even from Dan to Beersheba,—and by the sum of the number of the People there were in Israel eight hundred thousand men that drew the sword, and in Judah five hundred thousand men. And David's heart smote him after he had numbered the People, and he said, I have sinned against the Lord. And the Lord sent three days pestilence in the Land, and when the Angel stretched

out his hand upon Jerusalem to destroy it, the Lord repented him of the evil and said to the Angel, It is enough, stay now thy hand, and the Angel was by the threshing place of Araunah the Jebusite, and David built there an Altar to the Lord, and the plague was stayed; and David said, This is the House of God; and he prepared wrought Stones, and Iron, and Brass, and Cedar Trees in abundance, to build there the House of the Lord.

CHAPTER 66.

DAVID'S ADVICE TO HIS SON SOLOMON.

AND David assembled all the Princes of Israel, the Princes of the Tribes, and the Captains of the Companies. Then David the King stood up and said, Hear me my People, I had it in my heart to build an house of rest for the Ark of the Covenant and for the footstool of our God, and had made ready for the building, but God forbid me, saying, Thou hast shed blood abundantly, and hast made great wars. And the Lord God of Israel hath chosen Solomon my son, to sit upon the Throne of Israel, and said, I will give peace and rest in his days; he shall build my House and my Courts, and if he be constant to do my commandments, I will establish his kingdom for ever.

Now therefore in the sight of all Israel and in the audience of our God, keep all the Commandments of the Lord your God, that you may possess the Land, you and your Children for ever.

And thou Solomon my son, Know thou the God of thy Father and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts,

if they seek him he will be found of thee, but if thou forsake him he will cast thee off for ever. Take heed now for the Lord hath chosen thee to build an house for the Sanctuary, be strong and do it. Then David gave to Solomon his son the Pattern of the Temple.—And David gave Treasures for the purpose, and so did all the great Men.

Wherefore David blessed the Lord before all the Congregation. And David said, Blessed be thou Lord God of Israel our Father, for ever and ever. Thine O Lord is the greatness and the power, and the glory, and the victory, and the Majesty, for all that is in the Heaven and in the Earth is thine. Both riches and honor come of thee, and thou reignest over all, and in thine hand it is to make great and to give strength unto all.

Now therefore O God, we thank thee and praise thy glorious name.

CHAPTER 67.

SOLOMON MADE KING.—DAVID'S DEATH.

Now King David was old and stricken in years, and lay on his bed. And Adonijah one of David's sons exalted himself and said, I will be King. And he prepared him Chariots and Horsemen, and fifty Men to run before him, and Joab and Abiathar the Priest, followed Adonijah, but Zadok the Priest, and Nathan the Prophet, and Benaiah, were not with him.

And when David was told that Adonijah made himself King, David called Zadok and Nathan, and Benaiah, and said, Take with you the servants of your Lord, and cause Solomon my son to ride upon mine own Mule and bring him down to Gihon, and there

anoint him King over Israel, and blow ye with the Trumpets and say, God save King Solomon.

And they did so, and all the People said, God save King Solomon. So Adonijah and Joab, and they that were with them, as they were feasting, when they heard the shouting were afraid and fled. And Adonijah came and bowed himself to King Solomon, and Solomon said, Go to thine house.

Then Solomon sat on the Throne of the Lord as King instead of David his Father and prospered; and all Israel obeyed him. And all the Princes, and the mighty men, and all the sons of King David submitted themselves unto Solomon. And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such Royal Majesty as had not been on any King before him in Israel.

Now the days of David drew nigh that he should die; and he charged Solomon his son saying, I go the way of all the Earth, be thou strong therefore and shew thyself a Man. So David slept with his Fathers, and was buried in the City of David.

David reigned forty years, and he died in a good old age, full of days and riches,—and Solomon his son reigned in his stead.

And Solomon put to death Adonijah because he conspired again to obtain the Kingdom; and also Joab because he had been a bloody man, and slew Abner and Amasa treacherously. And the Kingdom was established in the hand of Solomon.

CHAPTER 68.

SOLOMON'S WISDOM.

AND Solomon made affinity with Pharaoh King of Egypt, and took Pharaoh's daughter and brought her

into the City of David, until he had made an end of building his own house, and the house of the Lord, and the Wall of Jerusalem round about.

In Gibeon the Lord appeared to Solomon in a dream by night,—and God said, Ask what I shall give thee. And Solomon said, Give thy servant an understanding heart to judge thy People, that I may discern between good and bad.

And God was pleased that Solomon had asked wisdom instead of long life or riches; and God said, I have given thee a wise and an understanding heart, above all others before thee and after, and I have also given thee what thou hast not asked, riches and honour.

Then came there two Women unto the King, and stood before him, and one Woman said, O my Lord, I and this Woman dwell in one house, and I had a child, and three days after this Woman had a child also, and there was no one save we two in the house. And this Woman's child died in the night, and she arose at midnight and took my son from beside me while I was asleep, and laid it in her bosom, and laid her dead child in my bosom. And when I arose the child was dead, but when I considered it, it was not my son. And the other Woman said, Nay, but the living is my son, and the dead is thy son. And the King said, Bring me a sword, divide this living child in two, and give half to the one and half to the other. Then cried the Woman whose the living child was, O my Lord give her the living child and in no wise slay it, but the other said, Let it be neither mine nor thine, but divide it. Then said the King, Give *her* the living child she is the Mother thereof.

So King Solomon was King over all Israel and was wise in all his judgments. And Judah and Israel dwelt

safely, every Man under his Vine and under his Fig Tree, from Dan to Beersheba, all the days of Solomon. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the Children of the East Country, and all the wisdom of Egypt. And he spake three thousand Proverbs, some of which are contained in the Books of Proverbs and Ecclesiastes. And he spake of Trees, from the Cedar Tree that is in Lebanon even unto the Hyssop that springeth out of the wall; he spake also of Beasts and Fowl, and of Creeping Things, and of Fishes. And there came of all people to hear the wisdom of Solomon, from all Kings of the earth, which had heard of his wisdom.

CHAPTER 69.

SOLOMON BUILDS THE TEMPLE.

AND Solomon began to build the Temple at Jerusalem. And Solomon sent to Hiram, King of Tyre, saying, Command thou that they hew me Cedar Trees out of Lebanon, and my servants shall be with thy servants, for there is not among us any that have skill to hew timber like unto the Sidonians. And Hiram said, My servants shall bring them down from Lebanon in flotes by sea to Joppa. So Hiram gave Solomon Cedar and Fir Trees, and Solomon sent to Hiram in return Wheat and Oil. And Solomon employed a very great number of men in the work, threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains. In the four hundred and eightieth

year after the Children of Israel were come out of the Land of Egypt, in the fourth year of Solomon's reign he began to build the House of the Lord.—The Temple was built of stone hewed and made ready before hand, and the Temple was covered with beams and boards of Cedar.

And the word of the Lord came to Solomon saying, Concerning this house thou art building, If thou wilt keep my Commandments, then will I perform my word unto David thy Father, and will not forsake my People Israel. So Solomon built the house in Mount Moriah, at the threshing floor of Araunah, and finished it,—and it was magnificent in every ornament, in carve work, and brass and gold. All the walls of the House were carved in Cedar, with Cherubims and Palm Trees, and open Flowers, and the whole was overlaid with Gold; and it was finished in seven years. Solomon also built himself a Palace in Jerusalem.

Then Solomon assembled the Elders of Israel to bring up the Ark of the Lord out of the City of David, which is Zion. And the Priests brought the Ark into the Oracle of the House, to the most Holy Place, even under the Wings of the Golden Cherubims that Solomon had made. There was nothing in the Ark save the two Tables of Stone which Moses put there at Horeb. And it came to pass, when the Priests were come out of the Holy Place, when the Trumpeters and Singers were as one, to make one sound in praising the Lord, that the House was filled with a Cloud, so that the Priests could not stand to minister by reason of the Cloud, for the Glory of the Lord had filled the House of God.

And Solomon stood before the Altar and spread forth his hand toward Heaven, and said, Will God in

very deed dwell with men on the earth? Behold the Heaven of Heavens cannot contain thee, how much less this House that I have built! Have respect now, O Lord God of Israel, to the Prayer of thy Servant, that thine eyes be open toward this House night and day,—and hearken thou to the supplication of thy People when they shall pray toward this place; and hear thou in Heaven thy dwelling place, and when thou hearest, forgive. When thy People Israel be smitten down before the enemy, when Heaven is shut up and there is no rain, because they have sinned against thee, if they pray toward this place and confess thy name, and turn from thy sin when thou afflicted them;—then hear thou in Heaven and forgive the sin of thy servants, and teach them the good way wherein they should walk.

If there be in the Land famine, if there be pestilence, blasting, mildew, locust, if there be caterpillar, if their enemy besiege them in the Land of their Cities, whatsoever plague, whatsoever sickness there be;—what prayer and supplication soever be made by any Man, or by all thy People Israel which shall know every Man the plague of his own heart, and spread forth his hands towards this house; then hear thou in Heaven thy dwelling place, and forgive, and do, and give, to every Man according to his ways, whose heart thou knowest, (for thou only knowest the heart) that they may fear thee all the days they live in the Land which thou gavest unto their Fathers.

CHAPTER 70.

SOLOMON'S GREATNESS.

AND when Solomon had made an end of praying, he arose from before the Altar, from kneeling on his knees

with his hands spread up to Heaven. And he stood and blessed all the Congregation of Israel, saying, The Lord our God be with us as he was with our Fathers, let him not leave us nor forsake us. Then the Fire came down from Heaven and consumed the Burnt Offerings, and the Glory of the Lord filled the House, and the Children of Israel bowed themselves with their faces to the ground, and worshipped the Lord.

And the Lord appeared again to Solomon, by night, and said, I have heard thy prayer, I have hallowed this house, mine eyes shall be open, and mine ears attent, unto the prayer that is made in this place. And if thou wilt walk before me as David thy Father walked, in integrity of heart, and in uprightness, then I will establish the Throne of thy Kingdom upon Israel for ever.

Now Solomon built several Cities, the City of Tadmor, called also Palmyra, which is in the Wilderness, half way between the Mediterranean and the River Euphrates, of which the ruins remain unto this day.— And Solomon made a Navy of Ships on the shore of the Red Sea, and Hiram sent in the Navy, his servants, Shipmen that had knowledge of the Sea, with the servants of Solomon. And they came to Ophir and fetched gold.

And when the Queen of Sheba heard of the fame of Solomon, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with Camels that bare spices, and very much gold and precious stones. And when she was come to Solomon she communed with him of all that was in her heart.

And Solomon told her all her questions, there was not any thing hid from the King which he told her not. And when the Queen of Sheba had seen all Solomon's

wisdom, there was no more spirit in her, and she gave to the King gold, and spices, and precious stones, a very great store. And King Solomon gave to the Queen of Sheba all her desire; so she turned and went to her own country.

And King Solomon imported multitude of Gold and Ivory,—and made a great Throne of Ivory, and overlaid it with pure Gold; there were six steps on the Throne with a footstool of Gold, and twelve lions stood there, on the one side and on the other, upon the six steps. All the drinking vessels were of pure Gold, none were of Silver, it was not any thing accounted of in the days of Solomon: every three years came the ships of Tarshish, bringing Gold and Silver, Ivory, Apes, and Peacocks.—So King Solomon exceeded all the Kings of the Earth for riches and for wisdom. And Solomon gathered together Chariots and Horsemen; he had four thousand stalls for Horses and Chariots, and had Horses out of Egypt, and all lands.

CHAPTER 71.

SOLOMON FORGETS GOD AND DIES.

YET Solomon in all his glory, with all his wisdom; in possession of all that the heart of man could desire, without one affliction or calamity, to try his temper and obedience; with the hand of God visibly extended over him, and the promises of God's blessings before his eyes; could not, by the strength of his own mind and resolution, steadily walk in the paths of God's commandments. For Solomon had many strange wives, and it came to pass, when Solomon was old, that his wives turned away his heart after other gods,—and his heart was not perfect with the Lord his God, as was

the heart of David his Father. Then did Solomon build an high place for Chemosh, an Idol of the Moabites, on the hill that is before Jerusalem.

Wherefore the Lord said unto Solomon, Forasmuch as thou hast not kept my Commandments, I will surely rend the Kingdom from thee and give it to thy servant. Notwithstanding in thy days I will not do it, for David thy Father's sake, but I will rend it out of the hand of thy son.

And Ahijah a Prophet of the Lord spake to Jeroboam the son of Nebat and said, Behold I will rend the Kingdom out of the hand of Solomon, and will give ten Tribes unto thee, but he shall have one Tribe for my servant David's sake, and for Jerusalem's sake, the City which I have chosen. Solomon sought therefore to kill Jeroboam, and Jeroboam fled to Egypt.

And Solomon reigned in Jerusalem forty years,—and he slept with his fathers, and Rehoboam his son reigned in his stead.

CHAPTER 72.

THE SEPARATION OF THE TEN TRIBES.

AND Rehoboam went to Sechem, for all Israel were come to Sechem to make him King,—and Jeroboam and all the Congregation came and spake to Rehoboam saying, Thy father made our yoke grievous, now therefore make thou the service lighter and we will serve thee. And he said, Depart, and come again in three days.

And King Rehoboam consulted with the old men that stood before Solomon his father and they said, If thou wilt answer, speak good words to the People, then they will be thy servants for ever. But the King forsook the counsel of the old men, and consulted with the young men that were grown up with him, and an

swered the People roughly, saying, My Father chastised you with Whips, but I will chastise you with Scorpions. So the People answered, What portion have we in David? To your Tents, O Israel! Now see to thine own house, David. So Israel departed unto their Tents, and rebelled against the house of David unto this day. And Rehoboam reigned over the two Tribes of Judah and Benjamin in Jerusalem, and his Kingdom was called the Kingdom of *Judah*. And Jeroboam reigned over the other ten Tribes, and his Kingdom was called the Kingdom of *Israel*.

CHAPTER 73.

JEROBOAM'S WICKEDNESS.

Now Jeroboam made Altars in high places contrary to the Commandment of God,—and there came a Man of God and prophesied before the Altar in Bethel saying, Behold a child shall be born unto the house of David, Josiah by name, and upon this Altar shall he offer the Priests of the high places, and burn their bones,—and so it exactly happened three hundred and fifty years afterwards.

And Jeroboam stretched forth his hand to lay hold on the Prophet, and his hand dried up and withered; and the Prophet besought the Lord, and his hand was restored.

Now there dwelt an old Prophet in Bethel, and his sons told him all the works that the Man of God had done that day in Bethel,—and their father said, Saddle me the Ass, so they saddled him the Ass, and he rode after the Man of God, and found him sitting under an Oak, and said, Come home and eat bread with me,—and he said, I may not return with thee, for the word

of the Lord said to me, Thou shalt eat no bread and drink no water in that place. He said unto him, I am a Prophet also as thou art, and an Angel spake unto me, saying, Bring him back with thee into thine house, but he lied unto him.

So he went back and did eat bread in his house, and drank water; and as they sat at table, the word of the Lord came unto the Prophet, and he cried unto the Man of God that came from Judah, saying, Thus saith the Lord; Forasmuch as thou hast disobeyed the command of the Lord thy body shall not come unto the Sepulchre of thy fathers.

And after they had eaten, he saddled the Ass for the Prophet of Judah, and when he was gone, a Lion met him by the way and slew him, and his carcase was cast in the way and the Ass stood by it, the Lion also stood by the carcase. And the Prophet of Bethel, when he heard of it went and found the carcase in the way, and the Ass and the Lion standing by; the Lion had not eaten the carcase nor torn the Ass. And the Prophet took up the body of the Man of God, and brought it back, and laid it in his own grave.

But Jeroboam returned not from his evil way.

And at that time *Abijah* the son of Jeroboam fell sick,—and Jeroboam said to his wife, Arise and disguise thyself and get thee to Shiloh to Ahijah the Prophet. But Ahijah could not see,—and when he heard her at the door, he said, Come in thou wife of Jeroboam, why feignest thou thyself to be another?

Go tell Jeroboam, thus saith the Lord, Forasmuch as I exalted thee to be Prince over Israel, and yet thou hast not kept my Commandments, but hast done evil above all that were before thee, I will cut off thy house, and Israel shall be smitten as a reed is shaken in the

water. Arise, get thee to thine own house, and when thy feet enter into the City, the Child shall die. And it was so.—And Jeroboam reigned twenty-two years, and he slept with his Fathers, and Nadab his son reigned in his stead.

CHAPTER 74.

SUCCESSION OF THE KINGS OF JUDAH AND ISRAEL.

AND Rehoboam reigned seventeen years in Jerusalem. And Judah also did evil in the sight of the Lord. And the King of Egypt came up against Jerusalem, and took away the shields of gold which Solomon had made, from the house of the Lord.

And there was war between Rehoboam and Jeroboam all their days.

This is the succession of the Kings of Judah and of Israel.

Year before Christ	JUDAH.	Year before Christ	ISRA'EL.
958	Rehoboam died. Abijam, his son.	954	Jeroboam died.
	Asa, his son.—His heart was perfect.	952	Nadab, his son.—Did evil.
955			Baasha, conspired and dethroned Nadab.
		930	Elah, his son
		929	Zimri slew Elah, as he was drunk in the house of Arza his steward, and he reigned seven days,—and when he saw the City was taken by Omri, he burnt the King's house over his head with fire, and died.
		925	Omri became King
		918	Ahab, his son.—He entirely forsook the service of God, and worshipped Baal, and married Jezebel of the Zidonians.
914	Jehoshaphat succeeded his father Asa.—He was a good King.		

CHAPTER 75.

ELIJAH THE PROPHET.

AND in the days of Ahab the wicked King of Israel, the word of the Lord came to Elijah the Tishbite, and he prophesied to Ahab there should be no rain. And the Lord said to Elijah, Get thee hence and turn Eastward, and hide thyself by the Brook Cherish beyond Jordan ; and thou shalt drink of the Brook, and I have commanded the Ravens to feed thee there. So he went and dwelt by the Brook Cherish, and the Ravens brought him Bread and Flesh in the morning, and in the evening, and he drank of the Brook.

And after a while the Brook dried up, because there had been no rain; and the word of the Lord came to Elijah, saying, Get thee to Zarephath and dwell there, behold I have commanded a widow Woman there to sustain thee. So when he came to the Gate of the City, behold a widow Woman was there gathering of sticks,—and he called to her and said, Fetch me a little water and a morsel of bread. And she said, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse,—and behold I am gathering two sticks that I may go in and dress it for me and my son, that we may eat it, and die.

And Elijah said, Fear not ; go and do as thou hast said, but make me thereof a little cake first and bring it to me, and after make for thee and thy son.—for thus saith the Lord, The barrel of meal shall not waste neither shall the cruse of oil fail, until the day the Lord sendeth rain upon the Earth. And she went and did according to the saying of Elijah, and she and her house did eat many days ; and the barrel of meal wasted not, neither did the cruse of oil fail, according

to the words of Elijah. And the son of the Woman fell sick, and there was no breath in him. And she cried unto Elijah, and he said, Give me thy son,—and he took him out of her bosom, and carried him up into a loft, and laid him on his own bed. And he cried unto the Lord, and said, O Lord my God, I pray thee let this child's soul come into him again, and he stretched himself upon the child three times; and the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived; and he delivered him to his Mother.

CHAPTER 76.

THE PROPHETS OF BAAL.

AND after three years the word of the Lord came to Elijah, saying, Go shew thyself to Ahab, and I will send rain upon the earth. Now there was a sore famine in Samaria. And Ahab sent Obadiah, the governor of his house, to search for grass, and as Obadiah was in the way, behold Elijah met him. Now Ahab had searched for Elijah in every country, and Ahab went to meet Elijah, and said, Art thou he that tronbleth Israel? And he said, I have not troubled Israel but thou; now send and gather all Israel to Mount Carmel, the Prophets of Baal four hundred and fifty, and the Prophets of the Groves four hundred, which eat at Jezebel's table. And Ahab did so.

And Elijah said, How long halt ye between two opinions? If the Lord be God follow him: but if Baal then follow him,—I remain only a Prophet unto the Lord, but Baal's Prophets are four hundred and fifty. Let them give us two bullocks, and they choose one bullock and cut it in pieces, and lay it on wood, and

put no fire under. And call upon the name of your God, and I will call on the name of the Lord,—and the God that answereth by fire, let him be God.

So the Prophets of Baal took their bullock and dressed it, and called on the name of Baal from the morning even until noon, saying, O Baal hear us,—but there was no voice nor any that answered. And at noon Elijah mocked them, and said, Cry aloud, for he is a God, either he is talking, or he is pursuing, or he is on a journey,—or peradventure he sleepeth, and must be awakened. But there was neither voice, or any to answer, or any that regarded.

And Elijah built an Altar, and made a trench round about, and put the wood in order, and cut the bullock in pieces, and laid him on the wood. And he poured barrels of water thereon three times, and filled the trench with water.

And it came to pass that at the time of the offering the Evening Sacrifice, Elijah came near and said, O Lord God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God, and that I am thy servant, and have done all things at thy word.—Then the fire of the Lord fell, and consumed the Sacrifice, the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the People saw it they fell on their faces, and said, The Lord he is God. And Elijah said, Take the Prophets of Baal, let not one of them escape; and they took them, and Elijah brought them down to the Brook Kishon, and slew them there.

And Elijah said unto Ahab, Get thee up, eat and drink, for there is a sound of abundance of rain. And Elijah went up to the Top of Carmel, and cast himself upon the Earth, and put his face between his knees;

and said to his servant, Go up, East towards the Sea, and he did so, and said, There is nothing. And he said, Go again, seven times. And the seventh time, he said, Behold there ariseth a little cloud out of the Sea like a Man's hand. And Elijah said, Go up, say unto Ahab, Prepare thy Chariot, get thee down that the rain stop thee not. And the Heaven was black with clouds and wind, and there was a great rain; and Ahab rode and went to Jezreel, and Elijah ran and girded up his loins, and ran before Ahab to the entrance of Jezreel.

CHAPTER 77.

THE PROPHET ELISHA.

AND Ahab told Jezebel all that Elijah had done, and how he had slain the Prophets with the sword. Then Jezebel sent a Messenger unto Elijah saying, So let the Gods do to me and more also, if I make not thy life as the life of one of them by to-morrow about this time. —And Elijah went for his life, and fled to Beersheba, and left his servant there, but he himself went a day's journey into the Wilderness, and sat under a juniper tree, and requested that he might die, and said, It is enough now, O Lord, take away my life, for I am not better than my fathers. And as he lay and slept under a juniper tree, behold an Angel touched him and said, Arise and eat. And behold there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink and laid him down again. And the Angel came the second time, and said, Arise and eat, for the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat, forty days and forty nights unto Horeb, the Mount of God. This is the Mountain on which God appeared to Moses.

And he came unto a cave and lodged there, and the word of the Lord came to him, and said, What doest thou here Elijah? And he said, I have been very jealous for the Lord God of Hosts; for Israel hath forsaken thy Covenant, thrown down thy Altars, and slain thy Prophets, and I only am left, and they seek my life. And behold the Lord passed by, and a great and strong wind rent the Mountains, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire, a still small voice.

And the Lord said unto Elijah, Go, return and anoint Hazael to be King over Syria, and Jehu the son of Nimshi, shalt thou anoint to be King over Israel, and Elisha the son of Shaphat, shalt thou anoint to be Prophet in thy room. So he departed and found Elisha ploughing; and Elijah passed by him, and cast his mantle upon him. And he left the Oxen and ran after Elijah, and said, Let me kiss my father and my mother, and then I will follow thee. And he arose and went after Elijah and ministered unto him.

CHAPTER 78.

THE BATTLES WITH THE SYRIANS.

AND Benhadad the King of Syria gathered all his Host together, and there were thirty and two Kings with him, and Horses and Chariots, and he warred against Israel, and sent Messengers to Ahab saying, Thy silver and thy gold, thy wives and thy children are mine. And Ahab answered, I am thine and all that I have, but Benhadad was only the more proud, and said, Tomorrow my servants shall come and take whatsoever

pleaseth them. Then the King of Israel called all the Elders, and said, Mark how this Man seeketh mischief, and all the Elders said, Hearken not unto him, nor consent. Then Benhadad boasted, and said, The dust of Samaria shall not suffice for handfulls for all the People that follow me. And the King of Israel said, Tell him, let not him that girdeth on his harness, boast himself as he that putteth it off.

And when Benhadad heard this message, as he was drinking, he and the Kings in the Pavilions, he said, Set yourselves in array, and they set themselves in array against the City. And there came a Prophet unto Ahab saying, Thus saith the Lord, Hast thou seen this great multitude? Behold I will deliver it into thine hand this day. And Ahab said, By whom? And he said, by the young men of the Princes of the Provinces. And he numbered the young men, two hundred and thirty-two, and all the people were seven thousand. And they went out at noon; but Benhadad was drinking himself drunk in the Pavilions, he and the thirty and two Kings.—And they told Benhadad, and he said, Whether they be come for peace or war, take them alive. So the young men went out and the army that followed them, and they slew every one his man,—and the Syrians fled, and Israel pursued, and Benhadad escaped on an horse with the Horsemen. And the King of Israel went out and smote the Horses and Chariots, and slew the Syrians with a great slaughter.

And the Prophet said to the King of Israel, Strengthen thyself and mark, for at the return of the year, the King of Syria will come up against thee. And the servants of Benhadad said, Their Gods are Gods of the Hills, therefore were they stronger than

we, but let us fight against them in the Plain, and we shall be stronger then they. And take the Kings away, every Man out of his place, and put Captains in their room. And number thee an army like the army that thou hast lost, horse for horse, and chariot for chariot, and we will fight against them in the Plain, and surely we shall be stronger then they; and he did so.

And at the return of the year, Benhadad numbered the Syrians, and went up to Aphek to fight against Israel. And the Children of Israel were numbered, and were all present, and went against them: and the Children of Israel pitched before them like two little flocks of kids, but the Syrians filled the Country. And there came a Man of God and spake to Ahab, and said, Thus saith the Lord, Because the Syrians have said, the Lord is God of the Hills, but not of the Vallies, therefore will I deliver this great multitude into thy hand. And they pitched one over against another seven days; and on the seventh day the battle was joined, and the Children of Israel slew of the Syrians an hundred thousand footmen in one day.

But the rest fled to Aphek into the City, and there a wall fell upon twenty and seven thousand of the men that were left. And Benhadad fled, and came into the City, into an inner chamber. And his servants said, Behold now we have heard that the Kings of Israel are merciful Kings, let us put sack-cloth on our loins and ropes on our heads, and go out to the King of Israel, peradventure he will save thy life. And they did so; and the King said, Is he yet alive? he is my brother. And Benhadad came forth, and he caused him to come up into the Chariot,—and Benhadad said, The Cities which my father took I will restore, and thou shalt make streets for thee in Damascus (the capital City of

Syria) as my father made in Samaria. Then said Ahab, I will send thee away with this Covenant. But a certain man of the sons of the Prophets said unto Ahab, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shalt go for his life, and thy people for his people. And the King of Israel went to his house heavy and displeased, and came to Samaria.

• CHAPTER 70.

THE WICKED JEZEBEL.

AND it came to pass that Naboth had a Vineyard in Jezreel, hard by the Palace of Ahab, King of Samaria. And Ahab spake to Naboth saying, Give me thy Vineyard, that I may have it for a Garden of Herbs, because it is near unto my house; and I will give thee a better Vineyard for it; or I will give thee the worth of it in money. And Naboth said, The Lord forbid it that I should give the inheritance of my fathers to thee.

And Ahab came unto his house heavy and displeased, and he laid him down upon his bed, and turned away his face and would eat no bread. But Jezebel his wife came to him, and said, Dost thou now govern the Kingdom of Israel? Arise and be merry, I will give thee the Vineyard of Naboth the Jezreelite.

So she wrote letters in Ahab's name, and sealed them with his seal, to the Nobles in Naboth's City, saying, Set false witnesses against Naboth, that he did blaspheme God and the King; and stone him that he may die. And the Men of his City, the Elders and Nobles did as Jezebel had said,—they proclaimed a fast, and set Naboth on high among the People, and there came in two men, Children of Belial, that wit-

nessed against him, in the presence of the People, saying, Naboth did blaspheme God and the King.— And they carried him forth out of the City, and stoned him with stones, that he died. Then they sent to Jezebel saying, Naboth is stoned and is dead. And Jezebel said to Ahab, Arise, take possession of the Vineyard of Naboth, which he refused to give thee for money, for Naboth is not alive but dead.

And Ahab arose to go down and take possession of the Vineyard. And the word of the Lord came to Elijah, and he went down to meet Ahab,—and Ahab, said, Hast thou found me, O mine enemy? And Elijah answered, I have found thee; because thou hast sold thyself to work evil in the sight of the Lord, behold I will bring evil upon thee, and will take away thy posterity, and dogs shall lick thy blood; and of Jezebel also, spake the Lord saying, The dogs shall eat Jezebel by the wall of Jesreel. There was none like unto Ahab which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And it came to pass when Ahab heard these things he rent his clothes, and put on sackcloth and fasted, and humbled himself, and God deferred the punishment of his house unto the days of Joram, his son.

CHAPTER 80.

THE DEATH OF AHAB.

AND after three years peace, Jehoshaphat King of Judah went down to Ahab King of Israel, and Ahab said, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of Syria. Wilt thou go with me to battle to Ramoth Gilead? And Jehoshaphat said, I am as thou art, my people and my

horses as thine; but enquire at the word of the Lord to-day. Then Ahab gathered the Prophets together, four hundred men, and said, Shall I go against Ramoth Gilead to battle, or shall I forbear? And they said, Go up, for the Lord shall deliver it into the hand of the King. And Jehoshaphat said, Is there not here a Prophet besides,—and Ahab said, There is yet one man, Micaiah the son of Imlah, but I hate him, for he doth not prophecy good concerning me, but evil. And Jehoshaphat said, Let not the King say so. Then Ahab sent for Micaiah; and the King of Israel and the King of Judah sat each on his Throne, having put on their robes in a void place in the entrance of the Gate of Samaria, and all the Prophets prophesied before them saying, Go up to Ramoth Gilead and prosper,—and Micaiah came and said also, Go up and prosper. And the King said, How many times shall I adjure thee to tell me nothing but that which is true in the name of the Lord? And he said, I saw all Israel scattered upon the hills as sheep that have not a shepherd; and the Lord said, These have no master, let them return every one to his house in peace. And the King of Israel said, Take this fellow, and carry him back to the Governor of the City, and say, Put him in prison and feed him with the bread of affliction until I come in peace. And Micaiah said, If thou come at all in peace, the Lord hath not spoken by me. So Ahab and Jehoshaphat went up to Ramoth Gilead,—and Ahab said, I will disguise myself, and enter into the battle, put thou on thy robes. But the King of Syria commanded his thirty and two Captains that had rule over his Chariots saying, Fight neither with small or great, save only the King of Israel; and when the Captains saw Jehoshaphat, they said, Surely it is the

King of Israel, and they turned aside to fight against him, and Jehoshaphat cried out; and when they saw it was not the King of Israel, they turned back from pursuing him.

And a certain man drew a bow at a venture, and smote the King of Israel between the joints of the harness, wherefore he said to the driver of his Chariot, turn thine hand, and carry me out of the Host, for I am wounded. And the battle increased,—and the King was stayed up in his Chariot, and died at even; and the blood ran into the Chariot, and there went a proclamation throughout the Host about the going down of the sun, saying, Every man to his City, and to his own Country. So the King died, and was brought to Samaria, and one washed the Chariot in the pool of Samaria, and the dogs licked up his blood. Sin and wickedness of every kind will God assuredly punish; sooner or later it is generally visited with evils in this life; torments of the mind and conscience it must produce; and a more dreadful and equally certain punishment await it hereafter.

CHAPTER 81.

ELIJAH TAKEN UP INTO HEAVEN.

AND it came to pass when the Lord would take up Elijah into Heaven by a whirlwind, that Elijah went with Elisha to Gilgal,—and Elijah said, Tarry here, I pray thee, for the Lord hath sent me to Bethel. And Elisha said, As thy soul liveth, I will not leave thee; so they went to Bethel, and to Jericho, and the sons of the Prophets said to Elisha, Knowest thou that the Lord will take away thy master this day? And he answered, Yea, I know, hold ye your peace,—and they

two went on to the river Jordan, and the sons of the Prophets went and stood to view afar off; and they two stood by Jordan. And Elijah took his mantle and wrapped it together, and smote the waters and they were divided, so that they two went over on dry ground.

And Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee,—and Elisha said, I pray thee let a double portion of thy spirit be upon me,—and he said, Thou hast asked a hard thing, nevertheless if thou see me when I am taken from thee, it shall be so unto thee, but if not it shall not be so.

And it came to pass as they still went on and talked, that behold there appeared a Chariot of Fire, and Horses of Fire, and parted them both asunder; and Elijah went up by a whirlwind into Heaven.

And Elisha saw it and he cried, My father, my father, the Chariot of Israel, and the Horsemen thereof,—and he saw him no more; and he took hold of his own clothes and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan. And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted and Elisha went over. And when the sons of the Prophets that were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha; and they came to meet him and bowed themselves on the ground before him.

CHAPTER 82.

ELISHA.

Now there cried a certain Woman of the wives of the Prophets unto Elisha, saying, My husband is dead, and

thou knowest that he did fear the Lord, and the creditor is come to take my two sons to be bondmen.— And Elisha said, What hast thou in thine house? And she said, Nothing save a pot of oil. Then he said, Go borrow thee empty vessels of thy Neighbours, borrow not a few.

And when thou art come in, shut the door upon thee and thy sons, and pour out into all those vessels. And she did so until there was not a vessel more; and the oil stayed. And Elisha said, Go sell the oil and pay thy debt, and live thou and thy children of the rest.

And it fell on a day that Elisha passed to Shunam; and there was a great Woman, and she invited him to eat bread,—and as oft as he passed by, he turned in thither to eat bread. And she said to her husband, Behold now I see this is an holy man; let us make a little chamber on the wall, and set there a bed and a table, a stool and a candlestick.

And it fell on a day he came thither and he turned in to the chamber, and lay there. And he said to Gehazi his servant, call this Shunamite; and she had no child. And Elisha promised that she should have a child. And when the child was grown it fell on a day that he went to his father to the reapers; and the child said to his father, My head, my head; and he said to a lad, Carry him to his mother; and he sat on his mother's knees till noon, and then died,—and she went up and laid him on the bed of the Man of God, and shut the door upon him and went out.

And she took one of the Asses saddled, and a servant, and said, Drive and go forward, slack not thy riding for me except I bid thee; and she came unto Elisha at Mount Carmel. And when Elisha saw her afar off, he said to Gehazi his servant, Behold yonder

is that Shunamite; and he said, Run and say, Is it well? and she said, It is well.

And when she came to Elisha, she caught him by the feet, but Gehazi came near to thrust her away; but Elisha said, Let her alone for her soul is vexed, and the Lord hath hid it from me. And she said, Did I desire a son of my Lord? did not I say, do not deceive me?

Then he said to Gehazi, Gird up thy loins, and take my staff in thy hand; if thou meet any man, salute him not, and if any salute thee, answer him not again; and lay my staff on the face of the child. And Gehazi did so, but there was neither voice nor hearing,—and when Elisha came, he went in and prayed unto the Lord; and he went up and stretched himself upon the child,—and the child opened his eyes; and he said to the Shunamite, Take up thy son; and she went in and fell at his feet, and bowed herself to the ground, and took up her child and went away.

And there was a dearth in the Land, and the sons of the Prophets were sitting before Elisha, and he said, Set on the great pot, and seeth pottage; and one went out into the field to gather herbs, and gathered wild gourds, and shred them into the pot. And they poured out to eat, and as they were eating, they cried, O thou Man of God, there is death in the pot; and he said, Bring meal, and he cast it into the pot, and said, Pour out for the People, and there was no harm in the pot.

CHAPTER 83.

NAAMAN.

Now Naaman, Captain of the Host of Syria; was a great man, and honorable, he was also a mighty man of valour,—but he was a leper. And the Syrians had

brought away captive out of the Land of Israel a little maid, and she waited on Naaman's wife, and she said, Would God my Lord were with the Prophet that is in Samaria, for he would recover him of his leprosy; and one went in and told his Lord, saying, Thus said the maid that is of the Land of Israel.—And the King of Syria said, Go, and I will send a letter unto the King of Israel; and he departed, and took with him six thousand pieces of gold, ten talents of silver, and ten changes of raiment. And he brought the letter to the King of Israel, saying, Now when this letter is come, behold I have therewith sent Naaman my servant, that thou mayest recover him of his Leprosy. And the King of Israel said, Am I a God to kill and make alive, consider and see how he seeketh a quarrel against me. But Elisha said, Let him now come to me and he shall know that there is a Prophet in Israel.

So Naaman came with his Horses and his Chariot, and stood at the door of the house of Elisha,—and Elisha sent a messenger to him, saying, Go and wash in the River Jordan seven times, and thy flesh shall come again. But Naaman was wroth, and went away, and said, I thought he would surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place and recover the leper. Then Naaman said, Are not Abana and Pharpar Rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage.

But his servants persuaded him, and he went down and dipped himself seven times in Jordan, and his flesh came again like the flesh of a little child, and he was clean. And he returned to the Man of God, and said, Behold now I know there is no God in all the Earth

but in Israel—and he urged Elisha to take a present, but he would not. And Naaman said, Shall there not then, I pray thee, be given to thy servant two Mules' burden of earth? For thy servant will henceforth offer unto none other Gods but to the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon, when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And Elisha said, Go in peace, so he departed from him a little way.

But Gehazi said, Behold my master hath spared this Syrian, but as the Lord liveth I will run after him, and take somewhat of him. So Gehazi followed after Naaman, and when Naaman saw him running, he lighted down from the Chariot to meet him, and said, Is all well? And he said, All is well, my master hath sent me, saying, Behold, even now there be come to me from Mount Ephraim two young men of the sons of the Prophets, give them, I pray thee, a talent of silver and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants, and they bare them before him. And when he came to the tower he took them from their hand, and bestowed them in the house. And he went in and stood before his master,—and Elisha said, Whence comest thou Gehazi? And he said, Thy servant went no whither. And he said, Went not my heart with thee when the man turned from his Chariot to meet thee? Is it a time to receive money and presents? The leprosy therefore of Naaman shall cleave to thee and to thy seed for ever,—and he went out from his presence a leper as white as snow.

CHAPTER 84.

ELISHA'S MIRACLES.

AND the sons of the Prophets said unto Elisha, Behold the place where we dwell with thee is too straight for us, let us go unto Jordan, and take thence every Man a Beam, and make a place there. So they went there, and cut down Wood. And as one was felling a Beam, the Axe head fell into the water, and he cried, Alas master! for it was borrowed. And the Man of God said, Where fell it? And he shewed him the place; and he cut down a stick, and cast it in thither, and the Iron did swim; and he said, Take it up. So he put out his hand and took it.

Then the King of Syria warred against Israel, and took counsel with his servants, saying, In such a place shall be my Camp. And the Man of God sent unto the King of Israel, saying, Beware that thou pass not such a place, for thither the Syrians are come down.— So the King of Israel saved himself at that place, not once nor twice. Therefore the heart of the King of Syria was troubled, and he said to his servants, Will ye not shew me which of us is treacherous? And one said, None my Lord; but Elisha the Prophet, that is in Israel, telleth the King of Israel the words that thou speaketh in thy bed-chamber. And he said, Go and spy where he is; and they said, He is in Dothan. So he sent thither Horses and Chariots, and a great Host, and they came by night, and compassed the City.

And when the servant of Elisha was risen early and gone forth, behold they compassed the City, and the servant ran and said, Alas my master what shall we do?—And Elisha said, Fear not, they that be with us are more than they that be with them; and he prayed, and

said, Lord open his eyes; and the Lord opened the eyes of the young man, and he saw, and behold, the mountain was full of Horses and Chariots of Fire round about Elisha.

And Elisha prayed, and the Lord smote the Syrians with blindness; and Elisha said unto them, This is not the way, neither is this the City, follow me and I will bring you to the man whom ye seek, but he led them to Samaria. And there the Lord opened their eyes, and beheld they were in the midst of Samaria. And the King of Israel said, Shall I smite them; but Elisha said, Wouldest thou smite those whom thou hast taken captive? set Bread and Water before them, that they may eat and drink, and go to their master. So the bands of Syria returned to their own Country.

Now after this, Benhadad, King of Syria, gathered all his Host, and went up and besieged Samaria. And there was a great famine in Samaria, and the King of Israel was wroth with Elisha, and sent a Messenger to take his head, but Elisha sat in his house, and the Elders with him, and ere the Messenger came, he said, See how this son of a murderer hath sent to take away my head, shut the door and hold him fast; is not the sound of his master's feet behind him? And while he yet talked behold the Messenger came, and he said, Behold this evil is of the Lord, why should I wait any longer? And he said, Hear ye the word of the Lord: To-morrow about this time, shall a measure of fine Flour be sold for a shekel in the Gate of Samaria.—Then a Lord on whose hand the King leaned said, Behold if the Lord would make windows in Heaven, could this thing be? And Elisha said, Thou shalt see with thine eyes but shalt not eat thereof.

And four beggars who were dying with hunger

rose up in the twilight to go into the Camp of the Syrians, and behold there was no man there. For the Lord had made the Host of the Syrians to hear a noise of Chariots and of Horses, even a great Host; and they arose and fled in the twilight, and left their Tents, their Horses, and their Asses, even the Camp as it was, and fled for their life. And the People went and spoiled the Tents of the Syrians; so a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord. And the King appointed the Lord on whose head he leaned to have charge of the Gate, and the people trode upon him in the Gate, and he died, as the Man of God had said.

CHAPTER 85.

JEHU.

AND Elisha the Prophet called one of the Children of the Prophets, and said, Take this box of oil and go to Ramoth Gilead, and look out Jehu, the son of Nimshi, and take him into an inner chamber, and pour the oil on his head, and say, Thus saith the Lord, I have anointed thee King over Israel; then open the door and flee. So the young man went, and found the Captains of the Host sitting, and he said, I have an errand unto thee O Captain; and Jehu said, Unto which? And he said, To thee O Captain. And he arose, and went into the house, and he poured the oil on his head, and said, Thus saith the Lord, I have anointed thee King over Israel, and thou shalt smite the House of Ahab thy master, that I may avenge the blood of my servants the Prophets; for the whole House of Ahab shall perish, and dogs shall eat Jezebel in the portion of Jezreel.

And when Jehu came forth, they said, Is all well? Wherefore came this mad fellow to thee? And he told them; then they hasted, and spread their garments under him and blew with trumpets, saying, Jehu is King.

So Jehu conspired against Joram, and came down in a Chariot to Jezreel, where Joram was laying sick of his wounds which the Syrians had given him,—and Ahaziah, King of Judah, was there to see him.

And there stood a Watchman on the Tower in Jezreel, and he spied the company of Jehu; and Joram sent a Messenger to say, Is it peace? And Jehu said, What hast thou to do with peace, turn thee behind me.—And so he did to a second Messenger. And the Watchman said, He came unto them, and cometh not again, and the driving is like the driving of Jehu, the son of Nimshi, for he driveth furiously.—And Joram said, Make ready; and Joram and Ahaziah went out each in his Chariot, and met Jehu in the portion of Naboth,—and Joram said, Is it peace, Jehu?—And Jehu said, What peace, so long as the witchcrafts of thy mother Jezebel are so many.

And Joram turned and said, There is treachery, O Ahaziah. And Jehu drew a bow and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his Chariot. And Jehu cast him in the portion of Naboth, as the Lord had said by the Prophet Elijah. And Ahaziah also was slain.

And when Jehu came to Jezreel, Jezebel painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? And Jehu said, Who is on my side? Throw her down. And they threw her down, and her blood was sprinkled on

the wall, and they trod her under foot, and her carcase did the dogs eat as the Lord had said. And Jehu slew also the seventy sons of Ahab.

CHAPTER 36.

THE FURTHER HISTORY OF THE KINGDOMS OF JUDAH AND ISRAEL.

THUS in the year 884 before Christ, Jehu reigned over Israel; and by the counsel of the good Jehonadab the son of Rechab, he destroyed all the Prophets of Baal. Howbeit he departed not from the sins of the wicked Jeroboam; and he reigned over Israel, in Samaria, twenty-eight years, and died: And Jehoahaz, his son, reigned in his stead. And in that day the Lord began to cut Israel short. And Hazael took from them all the Country that was beyond Jordan.

And when Athaliah the mother of Ahaziah, King of Judah, a wicked and ambitious woman, saw that her son was dead, she arose and destroyed all the seed royal. But Jehoshaba the sister of Ahaziah, took Joash, his son, and stole him from among the King's sons that were slain, and hid him and his nurse in the bed-chamber from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years; and Athaliah did reign over the Land.

And in the seventh year, Jehoiada the Priest, sent and fetched the Rulers, and Captains, and Guard, and brought them into the House of the Lord, and took an oath of them, and shewed them the King's son. And the Guard stood every Man with his weapon in his hand round about the King's son. And he brought forth the King's son and put the Crown upon him, and gave him the testimony, and they made him King, and

anointed him. And they clapped their hands and said, God save the King.

And when Athaliah heard the noise of the Guard and of the People, she came to the People into the Temple; and behold the King stood by a Pillar, as the manner was; and the Princes, and the Trumpeters of the King. And all the People rejoiced and blew with Trumpets. And Athaliah rent her clothes, and cried, Treason! Treason! But Jehoiada commanded and she was slain, and he made a Covenant between the Lord, and the King, and the People. And they destroyed the House of Baal, and served the Lord.

In the year 839, Joash, King of Judah, was slain by his servants,—and Amaziah, his son, reigned in his stead; and he put to death the servants who had slain his father. And in the same year Jehohaaz, King of Israel, died, and was succeeded by his son Jehoash. And in his time Hazael, King of Syria, oppressed Israel.

CHAPTER 87.

THE DEATH OF ELISHA.

Now Elisha was fallen sick of his sickness whereof he died. He was then ninety years of age, a wonder of Prophets, and had out-lived many successions in the Thrones of Israel and Judah. And Joash the King of Israel, came down unto him and wept over his face, and said, O my father, my father, the Chariot of Israel and the Horsemen thereof.

And Elisha said, Take bow and arrows; and he did, and shot from the window eastward,—and Elisha said, The arrow of the Lord's deliverance, for thou shalt smite the Syrians in Aphek, till thou hast consumed them. And Elisha said to the King, Smite upon

the ground; and he smote thrice and stayed. And Elisha said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it, whereas now, thou shalt smite Syria but thrice.

And Elisha died, and they buried him; and as the Israelites were burying a Man they espied a band of Moabites, and they cast the Man into the Sepulchre of Elisha, and when he touched the bones of Elisha he revived and stood upon his feet.

And Joash the King of Israel, smote Benhadad the son of Hazael, the King of Syria; three times did Joash beat him, and recovered the Cities of Israel.

CHAPTER 88.

CONTINUATION OF THE HISTORY OF THE KINGS OF JUDAH AND ISRAEL.

AND Amaziah, King of Judah; sent Messengers to Jehoash, King of Israel, saying, Come let us look one another in the face.

And Jehoash answered, The Thistle that was in Lebanon, sent to the Cedar in Lebanon, saying, Give thy daughter to my son to wife: And there passed by a wild Beast that was in Lebanon, and trode down the Thistle. Thou hast indeed smitten Edom, and thine heart hath lifted thee up,—glory of this, and tarry at home. But Amaziah would not hear. And Jehoash, King of Israel, went up against Amaziah, and Judah was put to the worse, and fled every Man to their Tents. And Jehoash took Amaziah, and brake down the wall of Jerusalem, and took all the gold and silver vessels in the House of the Lord; and in the King's house, and returned to Samaria.

Year before Christ	JUDAH.	Year before Christ	ISRAEL.
839	Amaziah.	839	Jehoash.
810	Amaziah slain in a conspiracy at Lachish, and succeeded by his son <i>Uzziah</i> or <i>Azariah</i> , who was a good King, but he was a leper, and dwelt in a separate house, and <i>Jotham</i> his son, judged the people.	825	Jehoash died, and succeeded by Jeroboam, his son, who was a wicked King.
		784	Jeroboam died.
		773	Zechariah, his son, began to reign, and he reigned six months, and was dethroned by Shallum, which fulfilled the prophecy that Jehu's descendants to the fourth generation, should sit on the Throne of Israel.
		772	Shallum dethroned, and slain by Menahem. Menahem reigned ten years, and was a wicked King, and paid tribute to the King of Assyria, and exacted the money of the mighty Men of Israel.
		761	Menahem died, and succeeded by his son Pekahiah.
758	Jotham the son of Uzziah, began to reign. He was a good King, and reigned sixteen years.		Pekahiah reigned two years,—when Pekah, a Captain of his, conspired against him and killed him, and usurped the kingdom.
		759	Pekah, a wicked King, reigned twenty years.—In his days came Tiglath-pileser, King of Assyria, and took seven Cities, and all the Land of Naphtalia, and carried them captive to Assyria.
742	Ahaz the son of Jotham, began to reign,—and he was a very wicked King. In his days Rezin the King of Syria, took Elah.	739	Hoshea made a conspiracy against Pekah, and slew him, and reigned in his stead. He was a wicked King.

And Ahaz, King of Israel, took the silver and gold of the House of the Lord, and sent it for a present to the King of Assyria, saying, I am thy servant, come up and save me out of the hand of the King of Syria,—and the King of Assyria hearkened unto him, and went up against Damascus, and took it.

And King Ahaz went to Damascus, to meet Tiglath-pileser, King of Assyria, and saw an Altar that was at Damascus, and sent the pattern of it to Urijah the Priest, and Urijah built an Altar according to the pattern, against the King came from Damascus; which was a great sin, adopting the Altars of the Heathens who knew not the true God.

CHAPTER 89.

THE WICKEDNESS AND END OF THE KINGDOM OF ISRAEL.

AND it came to pass in the seventh year of Hoshea, King of Israel, the 730th year before Christ, that Shalmaneser, King of Assyria, came up against Samaria, and besieged it. And at the end of three years he took it and carried away Israel into Assyria, and put them in Haloth and in Habor, by the River of Gozan, in the Cities of the Medes. And the King of Assyria brought Men from Babylon, and placed them in the Cities of Samaria, instead of the Children of Israel;—because they obeyed not the voice of the their God, but transgressed his Covenant and all that Moses commanded, and would not hear them nor do them; and had feared other Gods, and walked in the statutes of the Heathen whom the Lord had cast out before them.

And the Children of Israel did evil against the Lord, and built high places in all their Cities, and set up images and groves, in every high hill, and under every green tree, and they served Idols.

Yet the Lord testified against Israel and Judah, by Jeremiah and all the Prophets, saying, Turn ye from your evil ways. Notwithstanding they would not hear

and rejected his statutes and his covenants, and became vain, and went after the Heathen that were round about them, concerning whom the Lord had charged them that they should not do like them: And left all the Commandments of the Lord their God, and made them Molten Images, even two Calves, and made a Grove, and worshipped all the Host of Heaven, and served Baal.

Therefore the Lord was very angry with Israel, and removed them out of his sight; there was none left but the Tribe of Judah only. Also Judah kept not the Commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected *all* the Children of Israel, and afflicted them, and delivered them into the hand of spoilers, until he cast them out of his sight.

CHAPTER 90.

THE HISTORY OF JUDAH AFTER THE CAPTIVITY OF ISRAEL.—THE GOOD KING HEZEKIAH.

IN the year 726 before Christ, Hezekiah the son of Ahaz, began to reign over JUDAH, and he was a very good King. In the first year of his reign he opened the doors of the House of the Lord; and brought in the Priests, and said, Sanctify yourselves, and sanctify this house, for they have shut up the doors and put out the lamps, wherefore the Lord has delivered them to trouble. My sons, be not now negligent, for it is in my heart to make a Covenant with the Lord. So they cleansed the Temple, and prepared the Offerings; and the King went with all the Rulers and the People, and offered Burnt Offerings to the Lord. And Hezekiah sent and wrote letters to all Israel and Judah, saying, Turn again to the Lord your God, all ye that are,

escaped out of the hand of Assyria, and keep the Passover at Jerusalem. So the Posts passed from City to City, but many laughed them to scorn and mocked them; but in *Judah* there was one heart to do the Commandment of the King, and when all was finished, they went out and brake down the Images and High Places, and cut down the Groves in all *Judah* and *Benjamin*, until they had destroyed them all. Hezekiah trusted in the Lord God of Israel, so that after him was none like him of all the Kings of *Judah*, nor any that were before him. And the Lord was with him, and he prospered whithersoever he went forth; and he rebelled against the King of Assyria and served him not. He smote the Philistines even unto Gaza, from the Tower of the Watchmen to the fenced City; and in every work that he began he sought his God with all his heart and prospered.

And in the fourteenth year of King Hezekiah, did Sennacherib, King of Assyria, come up against all the fenced Cities of *Judah*, and took them. And Hezekiah sent to Sennacherib to Lachish, saying, I have offended. Return, and what thou putttest on me I will bear; and Sennacherib appointed unto Hezekiah, a tribute of three hundred talents of silver and thirty talents of gold. And Hezekiah gave all the silver that was in the King's house, and cut off the gold from the doors of the Temple, and gave it to the King of Assyria.

But Sennacherib sent Tartan, and Rabzaris, and Rabshakeh, with a great Host to fight against Jerusalem. Then Hezekiah stopped the waters of the fountains without the City, so that the Assyrians had no water, and he repaired the walls and towns, and made darts and shields in abundance, and he made Captains of

war over the People, and spake comfortably to them, saying, Be not afraid for their multitude, for there be more with us than with him. With him is the arm of flesh, but with us is the Lord our God to help us, and to fight our battles. And Rabshakeh called to the People on the walls, and said, Thus saith the great King, the King of Assyria, what confidence is this wherein thou trustest? behold, thou trustest on the staff of this bruised reed, even upon Egypt, upon which if a man lean, it will go into his hand, and pierce it: so is Pharaoh, King of Egypt, unto all that trust upon him. Now make an agreement with me with a present, and come out to me, and then eat ye every man of his own Vine; and every one of his Fig Tree. And hearken not unto Hezekiah when he persuadeth you, saying, The Lord will deliver us. Who are they among the Gods of the Countries that have delivered their Country out of mine hand? Where are the Gods of Hamoth, and of Arphad, of Sepharvaim, Hena, and Ivah? And shall the Lord deliver Jerusalem out of mine hand?

But the People held their peace, and answered not a word, for the King's Commandment was, saying, Answer him not. And it came to pass when King Hezekiah heard it, that he rent his clothes and covered himself with sackcloth, and went into the House of the Lord.

And the King sent to Isaiah the Prophet, the son of Amoz,—and Isaiah said, Be not afraid of the words that thou hast heard; behold I will send a blast upon the King of Assyria, and he shall hear a rumour and shall return to his own Land, and I will cause him to fall by the sword in his own Land. By the way that he came, the same shall he return, and shall not come

into this City, saith the Lord. For I will defend this City to save it for my own sake, and for my servant David's sake.

And it came to pass that night, that the Angel of the Lord went out and smote in the Camp of the Assyrians, one hundred and eighty-five thousand ; and when they arose early in the morning, behold they were all dead corpses.

So Sennacherib departed with shame of face to his own Land, and dwelt at Nineveh ; and as he was worshipping in the house of Nisroch his God, Adramelech and Sharezer, his sons, smote him with the sword, and they escaped into the Land of Armenia. And Esarhaddon, his son, reigned in his stead. And Hezekiah had exceeding much riches and honor, and prospered in all his works.

CHAPTER 91.

DEATH OF HEZEKIAH.

IN those days was Hezekiah sick unto death, and the Prophet Isaiah came, and said to him, Thus saith the Lord, Set thine house in order for thou shalt die.—Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee O Lord, remember now how I have walked before thee in truth, and with a perfect heart, and Hezekiah wept. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again and tell Hezekiah, Thus saith the Lord, I have heard thy prayer, I have seen thy tears, behold I will heal thee, on the third day thou shalt go up unto the House of the Lord ; and I will add unto thy days fifteen years. And Hezekiah said, What shall be a sign ? And Isaiah said, Shall the Sun's shadow go

forward ten degrees, or go back ten degrees? And Isaiah cried unto the Lord, and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

At that time the King of Babylon sent letters and a present to Hezekiah, and Hezekiah in the pride of his heart, shewed them all his treasures. Then came Isaiah the Prophet, and said, Hear the word of the Lord, Behold the days come, that all that is in thine house, shall be carried into Babylon; nothing shall be left saith the Lord. And Hezekiah said, Good is the word of the Lord, it is his will. Is it not good, if peace and truth be in my days? And Hezekiah reigned in peace fifteen years. And Hezekiah slept with his fathers, and Manasseh, his son, reigned in his stead.

In the year before Christ 698, Manasseh being twelve years old began to reign, and he reigned fifty-five years in Jerusalem, and he built up again the high places, which Hezekiah, his father, had destroyed, and made a grove, as did Ahab, King of Israel, and worshipped all the Host of Heaven, and served them.

And the Lord spake by his servants the Prophets. saying, Because Manasseh, King of Judah, hath done these abominations, and hath made Israel to sin with his Idols; therefore behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down. But Manasseh and the People would not hearken. Wherefore the Lord brought upon them the Captain of the Host of the King of Assyria, which took Manasseh among the thorns and bound him with fetters, and carried him

to Babylon. And when he was in affliction he besought the Lord his God, and humbled himself greatly before the God of his fathers, and God heard his prayer, and brought him again to Jerusalem into his Kingdom.—Then Manasseh knew that the Lord he was God.

CHAPTER 92.

THE GOOD KING JOSIAH.

IN the year before Christ 643, Manasseh was succeeded by his son Ammon. And in 641, Ammon was succeeded by his son Josiah.

King Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem.—And he did that which was right in the sight of the Lord, and walked in all the way of David, his father, and turned not aside to the right hand or to the left.

In the eighteenth year of King Josiah, he gave all the money that was brought into the House of the Lord, to the Builders, and Carpenters, and Masons; to buy Timber and hewn Stone, to repair the House of the Lord. Howbeit there was no reckoning made with them of the money, because they dealt faithfully.

And Hilkiah the High Priest, said to Shaphen the Scribe, I have found the Book of the Law in the House of the Lord, and Hilkiah gave the Book to Shaphen, and he read it:—the Book probably which Moses himself wrote, and which during the reign of the bad King Manasseh had been lost.

And Shaphen read the Book before the King, and the King wept. And the King went up into the House of the Lord, with all the Men of Judah and Jerusalem, the Priests and the Prophets, and all the People, both small and great, and he read in their ears all the words

of the Book. And the King stood by a Pillar, and made a Covenant before the Lord to walk after the Lord, and to keep his Commandments and Statutes, with all their heart, and all their soul, to perform the words of this Covenant that were written in this Book; and all the People stood to the Covenant.

And the King commanded Hilkiah to bring forth all the vessels for Baal, and for the Grove, and for the Host of Heaven, and he burned them without Jerusalem in the fields of Kidron, and he carried the ashes of them into Bethel. And he put down the Idolatrous Priests that burned incense to Baal, to the Sun and to the Moon, to the Planets, and to all the Host of Heaven. And he brought out the Image of the Grove, from the House of the Lord unto the Brook Kidron, and burned it there, and stamped it small to powder. And he took away the Horses that the Kings of Judah had given to the Sun, and destroyed Topheth, in the valley of Hinnom, where they made their sons and their daughters pass through the fire to Moloch. And he brake in pieces the Images, and cut down the Groves, and the Altar that was at Bethel, and the High Place, which Jeroboam the son of Nebat, who made Israel to sin, had made, and stamped it small to powder, and burned the Grove, and took the bones out of the Sepulchres, and burned them upon this Altar.

Then was fulfilled the prophecy made there four hundred and fifty years before, when the Man of God cried unto Jeroboam, at the Altar at Bethel, saying, "Behold a child shall be born unto the House of David, Josiah by name, and upon thee shall he offer the Priests of the High Place, and Men's bones shall be burned upon thee."

And Josiah saw the Sepulchre of the Man of God,

that uttered this prophecy, and that was slain by the Lion when he was returning on his Ass, for having disobeyed the command of God, and he said, Let him alone, let no man move his bones.

CHAPTER 93.

DEATH OF JOSIAH.

AND King Josiah commanded all the People, saying, Keep the Passover unto the Lord your God. Surely there was not holden such a Passover from the days of the Judges. And like unto him was there no King before him, that turned unto the Lord, with all his heart, and all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this City Jerusalem which I have chosen, and the house which I said, My name shall be there.

In his days Pharaoh-nechoh, King of Egypt, went up against the King of Assyria, who dwelt at Babylon, to the River Euphrates; and King Josiah went out against him. But he sent Ambassadors, saying, I come not against thee, thou King of Judah, but against the house wherewith I have war; nevertheless, Josiah would not turn his face from him, but disguised himself that he might fight with him, in which he was guilty of tempting God, and came to fight in the valley of Megiddo.— And the archers shot at King Josiah, and he said, Have

me away, for I am sore wounded, and his servants brought him to Jerusalem, and he died there, and was buried in the Sepulchres of his fathers, and all Judah and Jerusalem mourned for Josiah. And Jehoahaz, his son, reigned in his stead.

And Jehoahaz reigned only three months, for Pharaoh returning from Babylon took him, and carried him captive into Egypt, and made Eliakim, son of Josiah, King, and turned his name to Jehoiakim. And Jehoiakim gave silver and gold to Pharaoh, and taxed the Land to give the money. And he reigned eleven years in Jerusalem, and did evil in the sight of the Lord, according to all that his fathers had done.

CHAPTER 94.

THE BEGINNING OF THE CAPTIVITY,—IN THE
YEAR BEFORE CHRIST 606.

IN the days of Jehoiakim, Nebuchadnezzar, King of Babylon, came up against Jerusalem, and Jehoiakim became his servant three years. This was one hundred and fifteen years after the destruction of the Kingdom of Israel, and SIX HUNDRED AND SIX years before the birth of our Lord Jesus Christ,—and is THE BEGINNING OF THE CAPTIVITY OF JUDAH.

And in the fourth year of Jehoiakim, came this word unto Jeremiah from the Lord, saying, Take thee a roll of a book and write therein all the words that I have spoken unto thee against Israel and against Judah. It may be that the house of Judah will hear all the evil which I purpose to do unto them, that they may return from their evil way, and I may forgive their sin. Then Jeremiah called Baruch, and Baruch wrote from the mouth of Jeremiah all the words of the Lord, in the roll

of a book, and Jeremiah commanded Baruch, saying, I am shut up, for he was in prison, I cannot go into the house of the Lord, therefore go thou and read in the roll the words of the Lord, in the ears of all the People. And these are the words, that Jeremiah spoke unto Baruch. The Lord said, Behold, that which I have built will I break down, and that which I have planted I will pluck up, even THIS WHOLE LAND.

And in the fifth year of Jehoiakim they proclaimed a fast, to all the People in Jerusalem; then read Baruch in the book, the words of Jeremiah, in the house of the Lord; and Micaiah went down to the Princes in the King's house, and told them, and the Princes sent for Baruch, and he read the words to them, and they were afraid, and took the roll and laid it up, and told Baruch to hide himself. But the King fetched the roll, and Jehudi read it in the ears of the King. Now the King sat in the winter-house, in the ninth month, and there was a fire on the hearth burning before him. And when Jehudi had read three or four leaves, he cut it with a penknife, and cast it into the fire, until all the roll was consumed. And the King or the Princes were not afraid, and the King commanded to take Baruch and Jeremiah, but the Lord hid them. Then the word of the Lord came to Jeremiah, Take thee another roll, and write in it all the former words that were in the first roll, and say, Thus saith the Lord to Jehoiakim, he shall have none to sit on the Throne of David; and I will punish him and his servants for their iniquity, and will bring upon the Men of Judah all the evil that I pronounced against them, yet they hearkened not.

And Jehoiakim died, and Jehoiachin, his son, reigned in his stead. And when Jehoiachin had reign-

ed three months, and had done that which was evil in the sight of the Lord; Nebuchadnezzar, King of Babylon, came against the City, and his servants did besiege it, and took it. And he carried out thence the treasures of the House of the Lord, and the treasures of the King's house, and cut in pieces all the vessels of gold which Solomon had made. And he carried away all Jerusalem, and all the Princes, and all the mighty Men of Valour, even ten thousand captives, and all the Craftsmen and Smiths; none remained save the poorest sort of the People of the Land. And he carried away Jehoiachin to Babylon, and his Wives and his Officers, and the Mighty of the Land. And the King of Babylon made Mattaniah, his father's brother, King in his stead, and changed his name to Zedekiah, and he reigned eleven years.

CHAPTER 95.

THE COMPLETION OF THE CAPTIVITY, AND DESTRUCTION OF THE TEMPLE.

AND Zedekiah did evil in the sight of the Lord, and hearkened not to the warnings of the Prophet Jeremiah, and he rebelled against the King of Babylon.

And it came to pass in the ninth year of his reign, (in the year before Christ 590,) that Nebuchadnezzar, King of Babylon came, he and all his Host against Jerusalem, and pitched against it, and built forts against it. And the City was besieged two years. And the famine prevailed in the City, and there was no Bread for the People.

Then came the word of the Lord to the Prophet Jeremiah, saying, Go tell Zedekiah, Behold I will give this City into the hand of the King of Babylon, and he shall burn it with fire. And thou shalt not escape out

of his hand, but shalt surely be taken; and delivered into his hand, and thine eyes shall behold the eyes of the King of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon, yet thou shalt not die by the sword, but shalt die in peace. Then Pharaoh's army was come forth out of Egypt, and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem. Then came the word of the Lord unto the Prophet Jeremiah, saying, Thus saith the Lord, Behold Pharaoh's army which is come forth to help you, shall return to Egypt to their own Land. Then Jeremiah went forth out of Jerusalem to go into the Land of Benjamin, and they said, Thou fallest away to the Chaldeans, wherefore they put him in prison, in a dungeon; then Zedekiah sent and took him out, and asked him secretly, Is there any word from the Lord? And Jeremiah said, There is, thou shalt be delivered into the hand of the King of Babylon. Moreover Jeremiah said, What have I offended against thee? Where are now your Prophets that prophesied to you, saying, The King of Babylon shall not come against you;—hear my supplication, O King, and cause me not to return to prison, lest I die there. Then Zedekiah commanded, they should commit Jeremiah to the Court of the Prison, and that they should give him daily a piece of bread out of the baker's street, until all the bread in the City were spent.

And when the King of Babylon's army had returned, and again besieged Jerusalem, then came the word of the Lord unto Jeremiah, saying, Behold I am the Lord, the God of all flesh, is there any thing too hard for me? I will give this City into the hands of the Chaldeans; and they shall burn it with the houses, upon whose roofs they have offered incense to Baal. Yet

concerning this City, behold, I will gather them out of all Countries whither I have driven them in my anger, and I will bring them again into this place, and I will cause them to dwell safely, and they shall be my People, and I will be their God.

And when the Princes heard the words that Jeremiah had spoken, saying, This City shall be given into the hands of the King of Babylon; they took Jeremiah and cast him into a dungeon, and let him down with cords; in the dungeon was no water but mire; so Jeremiah sunk in the mire. But Zedekiah sent and took him out of the dungeon, and asked him secretly, Counsel of the Lord. Then said Jeremiah, If thou wilt go forth unto the King of Babylon's Princes, then thy soul shall live, and this City shall not be burned with fire, but if thou wilt not, then shall this City be given into the hands of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand. So Jeremiah abode in the Court of the Prison until the day that Jerusalem was taken.

In the ninth year of Zedekiah, King of Judah, in the tenth month, came Nebuchadnezzar, King of Babylon, and all his army, against Jerusalem, and they besieged it; and in the eleventh year, in the fourth month, the City was broke up, and the Princes of Babylon came in and sat in the middle gate; and Zedekiah and all the Men of War fled by night, by the way of the Gate between two Walls, which is by the King's Garden, and the King went the way toward the Plain. And the army of the Chaldees pursued after the King, and overtook him in the Plains of Jericho, and all his army were scattered from him.

So they took the King, and brought him up to the King of Babylon to Babel; and they gave judgment.

upon him. And they slew the sons of Zedekiah before his eyes, and all the nobles of Judah, and put out the eyes of Zedekiah, and bound him with fetters of Brass, and carried him to Babylon: thus fulfilling what the Prophet Ezekiel had foretold, I will bring him to Babylon, yet shall he *not see it*, though he shall die there.—And the King of Babylon sent and took Jeremiah out of Prison, and he dwelt among the people in Jerusalem.

And in the nineteenth year of Nebuchadnezzar, came Nebuzaradan the Captain of the Guard, and **BURNT THE HOUSE OF THE LORD**, and all the Houses of Jerusalem, and every great Man's house burnt he with fire. Four hundred and thirty-six years had the Temple stood since it was built by Solomon.

And all the Army of the Chaldees brake down the Walls of Jerusalem round about. Now the rest of the People that were left in the City, did Nebuzaradan carry away, but he left of the poor of the Land to be Vine-dressers and Husbandmen.

And the Pillars of Brass that were in the House of the Lord which Solomon had made, and the Brazen Sea, did the Chaldees break in pieces, and carried the Brass of them to Babylon. The height of the Pillars were eighteen cubits, and the Chapter three cubits, with wreathen work, and pomegranates all of Brass.

So Judah was carried away out of their Land in the year before Christ 588, which is 468 years after David began to reign—388 years after the separation of the ten Tribes—and 134 years after the destruction of the divided Kingdom of Israel.

Thus ended the whole Kingdom of Israel, which had departed from the Commandments of God, and would take no warning until it was utterly destroyed.

And as for the People that remained in the Land of Judah, Nebuchadnezzar made Gedaliah ruler over them, and when all the Captains that were left heard this, they came to Gedaliah,—and Gedaliah said, Fear not to be the servants of the Chaldees: dwell in the Land, and serve the King of Babylon. And it came to pass that Ishmael smote Gedaliah, that he died, and the Jews and the Chaldees that were with him. And all the People arose, and came to Egypt, for they were afraid of the Chaldees.

And in the seven and thirtieth year of the captivity of Jehoiachin, King of Judah, Evil-merodach, King of Babylon, lifted up the head of Jehoiachin out of prison, and spake kindly to him, and set his Throne above the Thrones of the Kings that were with him in Babylon, and changed his prison garments, and he did eat bread continually before him all the days of his life.

Thus have we followed the interesting history of this chosen People, to their end as an independent Nation, and their captivity in a foreign Land; the just punishment of their obstinate sins, and of their rejection of God. But God's purpose, that in the family of Abraham all the Nations of the Earth should be blessed, was yet to be performed, and in the fulness of time has been fulfilled, by the gracious promises made to us in the Gospel of Jesus Christ:—Ages have past away, and nations succeed each other in power and dominion, but the word of God shall endure for ever.

CHAPTER 96.

THE PROPHETS.

THE Bible contains the Books of sixteen Prophets, of whom the four greater are,—Isaiah, Jeremiah, Ezekiel,

and Daniel. Of the other, the minor Prophets,—Jonah, Amos, Hosea, Joel, Micah, Nahum, Zephaniah, and Habakuk, prophesied during a period of two hundred years before the captivity, containing express and awful warnings of that event, to this chosen but obstinate Nation. Jeremiah and Daniel prophesied both before and during the captivity, Ezekiel and Obadiah, in the captivity, and the three remaining Prophets, Haggai, Zechariah, and Malachi, after the return of the Jews from Babylon, the last about the year 400 before Christ.

THE PROPHET ISAIAH.

THE greatest of all the Prophets was Isaiah, he prophesied for about fifty years, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, and was cruelly put to death by the wicked King Manasseh.

We have already read his prophecies and miracles in the reign of Hezekiah, and how through his intercession, God lengthened Hezekiah's life. In this his beautiful Book, which you will better understand when you are older, Isaiah laments the wickedness of his country, and shews them the judgments of the Lord that were coming upon them.—He expressly foretels, their captivity in Babylon; the subsequent destruction of that city, and the restoration of the Jews to Jerusalem by *Cyrus*, King of Persia. But what is most to be remembered of Isaiah is, that seven hundred years before the event, he, in the most express words, foretold the coming of Jesus Christ; the Messiah who should take on himself the sins of all the world.

ISAIAH'S PROPHECY OF THE CAPTIVITY.

THE Vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem. Hear O heavens, and give ear O earth, for the Lord hath spoken, I have

nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel to anger, they are gone away backward. Your Country is desolate, your Cities are burned with fire, your land, strangers devour it in your presence, and it is desolate as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged City.

Come now let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.—If ye be willing and obedient, ye shall eat the good of the Land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it. The Lord shall bring upon thee, and upon thy people, days that have not come from the day that Ephraim departed from Judah, even the King of Assyria.—The spoil of Samaria shall be taken away, before the King of Assyria.

CHAPTER 97.

ISAIAH, ON THE COMING OF THE MESSIAH.

COMFORT ye, comfort ye my People, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned.

The voice of him that crieth in the Wilderness, prepare ye the way of the Lord, make straight in the

desert, a highway for our God. The glory of the Lord shall be revealed and all flesh shall see it together, for the mouth of the Lord hath spoken it.

Behold a virgin shall conceive and bare a son; and shall call his name Immanuel; (which being interpreted is, God with us.) Unto us a child is born, unto us a son is given; and the Government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his Government and peace there shall be no end, upon the Throne of David, and upon his Kingdom, to order it, and to establish it, with judgment and with justice, from henceforth even for ever. The zeal of the Lord of Hosts will perform this.

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. With righteousness shall he judge the poor, and reprove with equity for the meek of the Earth.

Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee; for behold darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising.

He is despised and rejected of men, a man of sorrows and acquainted with grief, he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted.—But he was wounded for our transgressions, he was bruised for our iniquities;

the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep are gone astray, we have turned every one to his own way; and the Lord hath laid on him, the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so opened he not his mouth. He was taken from prison and from judgment, and who shall declare his generation? for he was cut off out of the land of the living, for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. He was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors.

Read, consider, and remember these sublime passages: Then read the History of our Saviour's life in the Gospels; and adore with gratitude the author of our salvation.

CHAPTER 98.

ISAIAH, OF THE DESTRUCTION OF BABYLON BY CYRUS, AND THE RESTORATION OF THE JEWS.

THE burden of Babylon; behold I will stir up the Medes against them; their bows shall dash the young men to pieces, and their eye shall not spare children. And Babylon the glory of Kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah.

It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. But wild beasts of the desert

shall be there, and their houses shall be full of doleful creatures, and owls shall dwell there, and Satyrs shall dance there. For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land, and they shall rule over their oppressors.

How hath the oppressor ceased! the Golden City ceased! How art thou fallen from heaven O Lucifer son of the morning! how art thou cut down to the ground which didst weaken the Nations! for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God. I will make Babylon a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of Hosts.

Thus saith the Lord thy redeemer, and he that formed thee, I am the Lord that maketh all things, that stretcheth forth the Heavens alone; that spreadeth abroad the Earth by myself. That saith of CYRUS, he is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built; and to the Temple, thy foundation shall be laid.

Thus saith the Lord to his anointed, to CYRUS, whose right hand I have holden, to subdue Nations before him; I will break in pieces the Gates of Brass, and cut in sunder the Bars of Iron. And I will give thee the treasures of darkness, and hidden riches of secret places, I am the Lord, and there is none else, there is no God beside me. I girded thee, though thou hast not known me. That they may know from the rising of the Sun, and from the West that there is none beside me. I am the Lord, and there is none else. I form the light and create darkness; I make peace and create evil: I the Lord do all these things.

Remember the former things of old, for I am God,

and there is none like me. Declaring the end from the beginning, and from ancient times the things which are not yet done, saying, My counsel shall stand, and I will do all my pleasure. Calling a ravenous bird from the East, the man that executeth my counsel from a far Country, yea I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

Thus did Isaiah prophecy of the destruction of that wicked City of Babylon, the largest and most magnificent City that ever was. It is supposed to have been founded about a hundred years after the flood, by Nimrod the hunter, whom we read of in Genesis,—but it was Nebuchadnezzar who enlarged, and made it so fine a City. It was a regular square City, each of the four sides being eleven miles, inclosed by a wall two hundred feet high and fifty feet broad, and having one hundred Gates of Brass. In it, was the Temple of Belus, whose base was a quarter of a mile square and eight stories high, a most magnificent Palace built by Nebuchadnezzar, and the beautiful hanging Gardens raised upon Arches.

Two hundred years after, was Babylon utterly destroyed by Cyrus, the first King of Persia, whom Isaiah thus pointed out by express name. Cyrus destroyed the outer walls, Xerxes destroyed the Temples, till it became a hunting place for the Kings of Persia, and its ruins have been so entirely demolished, that nothing is now left to point out where it stood.

CHAPTER 99.

THE PROPHET JONAH.

THE word of the Lord came to Jonah, saying, Arise, go to Nineveh, that great City of the Assyrians, and cry against it; for their wickedness is come up before

me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish, so he paid the fare thereof, and went down into it to go to Tarshish. But the Lord sent down a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid and cried every man unto his God, and cast forth the wares that were in the ship into the sea, to lighten it. But Jonah was gone down into the sides of the ship, and he lay and was fast asleep.

So the shipmaster came to him, and said to him, What meanest thou O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not, and they said every one to his fellow, Come and let us cast lots, that we may know for whose cause this evil is come upon us. So they cast lots and the lot fell upon Jonah. Then said they, Tell us who thou art. And he said, I am an Hebrew, and I fear the Lord, the God of Heaven. Then were the men afraid, and said, Why hast thou done this? For he had told them, he had fled from the presence of the Lord. And they said, What shall we do unto thee, that the sea may be calm? And he said, Take me up, and cast me forth into the sea, so shall the sea be calm, for I know that for my sake this great tempest is come upon you. Nevertheless the men rowed hard to bring it to land, but they could not. So they took up Jonah, and cast him into the Sea, and the Sea ceased from her raging.

Now the Lord had prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the Lord out of the fish's belly. And the Lord spake unto the fish, and it vomited out Jonah upon dry land.

And the word of the Lord came unto Jonah a second time, saying, Arise, go to Nineveh, and preach unto it the preaching that I bid thee. So Jonah arose and went to Nineveh. Now Nineveh was an exceeding great City, of three day's journey in compass round about. And Jonah cried, and said, Yet forty days and Nineveh shall be overthrown. So the People of Nineveh believed God, and proclaimed a fast, and put on sackcloth from the greatest to the least. And God saw their works, that they turned from their evil way, and God repented of the evil, that he said that he would do unto them, and he did it not.

CHAPTER 100.

PROPHECIES OF THE DESTRUCTION OF THE KINGDOM OF ISRAEL BY SHALMANESER.

THE PROPHET JOEL.

THE word of the Lord that came to Joel, Hear this ye old men, and give ear all ye inhabitants of the Land. Tell ye your Children of it, and their Children, another generation. Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the Land tremble, for the day of the Lord cometh, it is nigh at hand. A day of clouds and of thick darkness, as the morning spread upon the mountains, a great People and a strong, a fire devoureth before them, and behind them a flame burneth; the Land is as the Garden of Eden before them, and behind them a desolate Wilderness. They shall run like mighty men, they shall climb the wall like men of war; for the day of the Lord is great and very terrible, who can abide it? Therefore also now saith the Lord, Turn ye even to me, with all your heart, and with fasting,

and with weeping, and with mourning. Turn unto God, for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil.

CHAPTER 101.

THE PROPHET AMOS.

THE words of Amos who was among the herdmen of Tokoa, which he saw concerning Israel in the days of Uzziah, and in the days of Jeroboam, King of Israel.— Hear this word that the Lord hath spoken against you, O Children of Israel, against the whole family which I brought up from the Land of Egypt; saying, You only have I known of all the families of the Earth, therefore I will punish you for all your iniquities. The Lord God hath sworn by his holiness, that lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning, yet have ye not returned unto me saith the Lord. The virgin of Israel is fallen, she shall no more rise, she is forsaken upon her Land, there is none to raise her up. Ye who turn judgment to wormwood, and leave off righteousness in the Earth, seek the Lord and ye shall live. Seek him that maketh the seven stars and Orion, that turneth the shadow of death into the morning, and maketh the day dark with night; for I know your manifold transgressions and your mighty sins; seek good and not evil, and the Lord, the God of Hosts shall be with you. But ye have borne the Tabernacle of Moloch, and Chiun, your images; the star of your God, which ye made to yourselves; therefore will I cause you to GO INTO CAPTIVITY, beyond Damascus, saith

the Lord. The Lord God hath sworn by himself, I abhor the excellency of Jacob, and hate his Palaces, therefore will I DELIVER UP THE CITY, with all that is therein. Behold the eyes of the Lord are upon the sinful kingdom, and I will destroy its form off the face of the Earth, saving that I will NOT UTTERLY DESTROY the house of Jacob, saith the Lord.

CHAPTER 102.

THE PROPHET HOSEA.

THE word of the Lord that came unto Hosea, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, and in the days of Jeroboam, King of Israel.—Hear the word of the Lord, ye Children of Israel, for the Lord hath a controversy with the Inhabitants of the Land, because there is no truth, nor mercy, nor knowledge of God in the Land. By swearing, and lying, and killing, and stealing, they break out, and blood toucheth blood. Therefore shall the Land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of Heaven. They have sown the wind, and they shall reap the whirlwind. Israel is swallowed up. They are gone up to Assyria, as the wild ass alone by himself:—For Israel hath forgotten his Maker. They shall not dwell in the Lord's Land, and they shall eat unclean things in Assyria. As for Samaria, her King is cut off, as the foam upon the water. When Israel was a child, then I loved him, and called my son out of Egypt. He shall not return into the Land of Egypt, THE ASSYRIAN SHALL BE HIS KING. Ephraim compasseth me about with lies, and *the house of Israel with deceit, but Judah yet ruleth with God,*

and is faithful with the Saints. SAMARIA SHALL BECOME DESOLATE, for she hath rebelled against her God, they shall fall by the sword, and their infants shall be dashed in pieces.

CHAPTER 103.

OF THE TAKING OF JERUSALEM AND CAPTIVITY OF JUDAH, BY THE CHALDEES.

THE PROPHET MICAH.

THE word of the Lord that came to Micah, in the days of Jotham, Ahaz, and Hezekiah, Kings of Judah, which he saw concerning Samaria and Jerusalem. Hear all ye People, hearken O Earth, and let the Lord be witness against you, the Lord from his Holy Temple. For the transgressions of Jacob, and for the sins of the house of Israel, I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. And the graven images thereof shall be beaten to pieces, and the idols thereof will I lay desolate. I will make a wailing as the dragons, and mourning as the owls; *for her wound is incurable, for IT IS COME UNTO JUDAH, he is come unto the gate of my People, even to Jerusalem.*

CHAPTER 104.

THE PROPHET HABAKKUK.

THE burden which Habakkuk the Prophet did see. Behold ye among the heathen, and regard, and wonder marvelously, for I will work a work in your days, which ye will not believe though it be told you. For lo, I raise up THE CHALDEANS, that bitter and hasty

Nation, which shall march through the breadth of the Land, to possess the dwelling places that are not theirs. They are terrible and dreadful, their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves; their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.— They shall come all for violence, and shall gather the captivity as the sand. They shall scoff at the Kings, and the Princes shall be a scorn to them, *they shall deride every strong hold*; for they shall heap dust, and take it.

Had Judah repented, and turned to the Lord, God might yet have repented him of the evil, and have saved the Holy City from destruction. Hear the awful warnings of Jeremiah, as the time drew nearer.

CHAPTER 105.

THE PROPHET JEREMIAH.

JEREMIAH began to prophecy about the year before Christ 628, in the reign of the good King Josiah, and continued to the time that Zedekiah was carried captive to Babylon. He warned his Nation of the dreadful judgments that awaited them, and pronounced from God, his last offer of forgiveness, if they would repent.—He foretold the precise period of the captivity in Babylon, and of the destruction of that haughty City; the accomplishment of which made the Jews confidently rely on the further completion of his prophecies, in the coming of the Messiah.

In the thirteenth year of the reign of Josiah, King

of Judah, the word of the Lord came unto me Jeremiah; saying, Before thou wert brought into existence, I knew thee, before thou camest into the world I sanctified thee, and ordained thee a Prophet unto all Nations.— Then said I, Ah Lord God, behold I cannot speak, for I am a child. But the Lord said, Say not I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces, for I am with thee, to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See I have this day set thee over the Nations, to root out, and to destroy, to build, and to plant.

Out of the North an evil shall break forth upon all the Inhabitants of the Land. For lo, I will call all the Families of the Kingdoms of the North, and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness who have forsaken me, and have burned incense to other Gods, and have worshipped the works of their own hands. Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, when thou wentest after me in the Wilderness, in a Land that was not sown. Israel was holiness unto the Lord, and I brought you into a plentiful Country, to eat the fruit thereof, but ye have made mine heritage an abomination; ye have forsaken me the fountain of living waters, and have hewed out broken cisterns that can hold no water. Wherefore I will yet plead with you, and with your children's children will I plead. Wilt

thou not cry unto me, my father, thou art the guide of my youth? Will he reserve his anger for ever? Return, and I will not cause my anger to fall on you, for I am merciful saith the Lord. Only acknowledge thine iniquity, and I will take you and bring you to Zion, and I will give you pastors according to my heart, and feed you with knowledge and understanding.

And we have read of the righteous acts of King Josiah, after this striking appeal from the mouth of Jeremiah—but the return was of short duration; and Jeremiah, as the time grew nearer, more clearly denounced the judgments that awaited them. Thus spake Jeremiah about six years before the destruction of the Holy City.

Set up the standard towards Zion, retire, stay not, for I will bring evil from the North, and a great destruction. The Lion is come up from his thicket, and the destroyer of the Gentiles is on his way, he is gone forth from his place to make thy land desolate, and thy cities shall be laid waste without an Inhabitant. The heart of the King shall perish, and the heart of the Princes, the Priests shall be astonished, and the Prophets shall wonder. Behold he will come up as clouds, and his chariots shall be as whirlwind, his horses are swifter than eagles; wo unto us, for we are spoiled. Destruction upon destruction is cried, for the whole land is spoiled. Every city shall be forsaken, and not a man dwell therein. Run through the streets and see, and seek if ye can find a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon it.

Lo I will bring a nation upon you from far, O House of Israel, saith the Lord, it is a mighty nation, it is an ancient nation, a nation whose language thou

knowest not, neither understandeth what they say. They shall eat up thy harvests, and thy bread, thy flocks and herds, thy vines and fig trees; nevertheless in those days saith the Lord, I will not make a full end of you. They shall lay hold on bow and spear, they are cruel and have no mercy, their voice roareth like the sea, and they ride upon horses, set in array as men of war against thee, O daughter of Zion. Thus hath the Lord of Hosts said, Hew ye down trees and cast a mount against Jerusalem; this is the City to be visited, she is only oppression in the midst of her.

Thus saith the Lord of Hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. For if ye thoroughly amend your ways and your doings, if ye thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other Gods to your hurt. Then will I cause you to dwell in this place, in the Land that I gave to your fathers, for ever and ever. Behold, ye trust in lying words that cannot profit,—and for your wicked deeds I will cast you out of my sight, as I have cast out all your brethren even the whole seed of Ephraim.

I hearkened and heard, but they spake not aright; no man repented him of his wickedness, saying, What have I done? Every one turned to his course, as the horse rusheth into the battle. Yea the stork in the Heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my People know not the judgment of the Lord. Therefore thus saith the Lord, I WILL GIVE ALL JUDAH INTO THE HAND OF THE KING

OF BABYLON, and he shall carry them captive into Babylon, and shall slay them with the sword.

When Shalmaneser, King of Assyria, subdued the Kingdom of Israel, the ancient City of Nineveh, was the capital of that great Kingdom. Sennacherib a successor of Shalmaneser, invaded Jerusalem and the Kingdom of Judah, but failed. It was to Nineveh that Jonah was sent and she repented, but her utter destruction was, about a hundred years after in the reign of Hezekiah, expressly foretold by the Prophet Nabum. Nebuchadnezzar succeeded Ezarhaddon on Throne of Assyria, he conquered the Medes, and took and destroyed their capital, the famous City of Ecbatana. He returned to Nineveh, and feasted for one hundred and fifty days,—he resolved to subdue the whole Earth, but he died. Babylon was at this time part of the Kingdom of Assyria, but it revolted; and in the twenty-ninth year of the reign of Josiah, King of Judah, which is in the year before Christ 612, Nabopolassar, King of Babylon, having married his son Nebuchadnezzar to the daughter of the King of the Medes, entered into a confederacy with him against the Assyrian Power, and besieged, took, and destroyed the City of Nineveh; from which time BABYLON became the capital of the Assyrian Monarchy.

Hear again the more express declarations of Jeremiah, as the awful event, he had in vain warned his Country of, was finally decided. And how he announced the exact duration of the captivity.

CHAPTER 106.

OF THE RESTORATION FROM CAPTIVITY.

THE word that came to Jeremiah, concerning all the People of Judah, in the fourth year of Jehoiakim the

son of Josiah, King of Judah, that was the first year of Nebuchadnezzar, King of Babylon, (in the year before Christ 606.)

Thus said, the Lord of Hosts, because ye have not heard my words. Behold I will send and take all the families of the North, saith the Lord, and Nebuchadnezzar the King of Babylon, my servant, and will bring them against this Land, and against the Inhabitants thereof, and against all those Nations round about, and will utterly destroy them, and make them perpetual desolations. And this whole Land shall be a desolation, and *these Nations shall serve the King of Babylon,* SEVENTY YEARS. And it shall come to pass, when seventy years are accomplished, that I will punish the King of Babylon, and that Nation, saith the Lord, for their iniquity, and the Land of the Chaldeans, and will make it perpetual desolations.

In this same year, as we have read, Nebuchadnezzar besieged and took Jerusalem. And exactly seventy years after, Babylon itself was destroyed.

CHAPTER 107.

THE PROPHET JEREMIAH.

OF THE DESTRUCTION OF BABYLON.

THE word that the Lord spake against Babylon, and against the Land of the Chaldeans, by Jeremiah the Prophet. Declare ye among Nations, and publish, set up a standard, say, Babylon is taken, Bel is confounded, her idols are confounded, her images are broken in pieces.

For out of the North there cometh up a Nation against her, which shall make her Land desolate, and none shall dwell therein. In those days, saith the

Lord, the Children of Israel shall come, they and the Children of Judah together, going and weeping, they shall go and seek the Lord their God. They shall ask their way to Zion, with their faces thitherward, saying, Come let us join ourselves to the Lord, in a perpetual Covenant that shall not be forgotten.— Remove out of the midst of Babylon; for lo, I will cause to come up against Babylon, an assembly of great Nations from the North Country; and Chaldea shall be a spoil, all that spoil her shall be satisfied.— Israel is a scattered sheep, the lions have driven him away. Therefore, thus saith the Lord, I will punish the King of Babylon and his Land, as I have punished the King of Assyria; and I will bring Israel again to his habitation, and he shall feed on Carmel, and his soul shall be satisfied on Mount Ephraim. How is the hammer of the whole Earth broken! How is Babylon become a desolation among the Nations!

Behold I am against thee, O thou most proud, for the day is come that I will visit thee. A sword is upon the Chaldeans, saith the Lord, upon the Inhabitants of Babylon, and upon her Princes, for it is the Land of graven images, and they are mad upon their idols. Therefore the wild beasts of the desert shall dwell there, and the owls shall dwell therein; and it shall be no more inhabited for ever. I will render unto Babylon all the evil that it hath done to Zion, and it shall be desolate for ever, saith the Lord.

Set ye up a standard in the Land, blow ye the trumpet among the Nations, prepare the Nations against her, with the Kings of the Medes, the Captains thereof, and all the Land of his dominion; for every purpose of the Lord shall be performed against Babylon, to make the Land a desolation without an inhabitant. The

mighty men of Babylon have forborn to fight, they have remained in their holds; her bars are broken; one messenger shall run to meet another, to shew the King of Babylon that his City is taken at one end, that the passages are stopped, and the reeds of the river are burned with fire, and the men of war are affrighted; I will dry up her sea, and make her springs dry. And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing without an inhabitant. I will make them drunken that they may rejoice, and sleep a perpetual sleep, saith the Lord. . .

In those days, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve.

This is the word which Jeremiah wrote in a book and gave to Seraiah, when he went for Zedekiah into Babylon; in the fourth year of his reign, saying, When thou come to Babylon read this book, then bind a stone to it, and cast it into Euphrates.

Thus have we read the predictions of the Prophets Isaiah and Jeremiah, against the great but wicked City of Babylon. Now mark the event.

Babylon was seated on the River Euphrates, which ran through the midst of the City. In the year before Christ 538, Darius, King of the Medes, and Cyrus, King of Persia, besieged the City. And after two years siege, when all the People were revelling in their feasts, with Belshazzar their King;—Cyrus having caused the water of the River Euphrates to be drawn off through a new channel, entered the City at night, through the dry channel, and thus surprised and became master of the capital, and overthrew the monarchy of Assyria.

CHAPTER 108.

THE BOOK OF THE PROPHET EZEKIEL.

EZEKIEL the third of the great Prophets, was like his contemporary Jeremiah; carried away captive to Babylon, with Jehoiachin, King of Judah, in the year before Christ 590. And was placed with others of his countrymen, on the banks of the River Chebar in Mesopotamia; where he received the Divine Revelations contained in this book, and prophesied for a period of twenty years.

Ezekiel denounces God's judgments against his countrymen for their great sins, and tells them of the approaching destruction of Jerusalem, and many of the particular circumstances which would attend its seige.

Ezekiel then prophesies against many neighbouring Heathen Nations, the destruction that also awaited them by Nebuchadnezzar. Particularly the Sodomites—and the rich famous City of Tyre, foretelling that it should become a mere rock to dry fishermen's nets on, as it is at this day. And of the City of Sidon, the neighbour and companion of Tyre. And of Egypt, that great and haughty Kingdom, the Kingdom of Pharaoh. For Egypt having come up to help Zedekiah against Nebuchadnezzar; Nebuchadnezzar after he had taken Jerusalem attacked and conquered that Kingdom. Mark what the Prophet Ezekiel says,—It shall become the basest of Kingdoms, neither shall it exalt itself any more above the Nations;—and see what Egypt is at this day.

But it is impossible in this little book to give a just idea of the sublime writings of Ezekiel, Isaiah, or Jeremiah; we will conclude with these beautiful words of the Prophet Ezekiel.

As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. When I shall say to the righteous that he shall surely live; IF HE TRUST TO HIS OWN RIGHTEOUSNESS AND COMMIT INIQUITY, all his righteousness shall not be remembered; but for his iniquity that he hath committed, HE SHALL DIE for it. —Again when I shall say unto the wicked thou shalt surely die; IF HE TURN FROM HIS SIN, AND DO THAT WHICH IS LAWFUL AND RIGHT; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; HE SHALL SURELY LIVE, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live.

Yet the Children of thy People say, *The way of the Lord is not equal*: but as for them, *their way is not equal*.

CHAPTER 100.

THE PROPHET DANIEL.

DANIEL was carried away captive to Babylon, in the fourth year of Jehoiakim, about the twentieth year of his age, and on account of his wisdom was selected to stand before Nebuchadnezzar, and continued with his successor Belshazzar, and was afterwards in favor with the conquerors of Babylon, Darius and Cyrus.

Now Nebuchadnezzar the King of Babylon, chose out from among the Children of Israel, children well favoured and skilful in wisdom, to stand in the King's Palace, and whom they might teach the learning and the tongue of the Chaldeans. Now among those were of the Children of Judah, *Daniel*, Hananiah, Mishael,

and Azariah; unto whom Nebuchadnezzar gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

But Daniel purposed in his heart that he would not defile himself with King Nebuchadnezzar's meat. Now God had brought Daniel into favour and tender love with the Prince. And the Prince said unto Daniel, I fear the King who hath appointed you meat, for why should he see your faces worse liking than the children of your sort, then shall ye make me endanger my head to the King.

Then said Daniel to Melzar, whom the Prince had set over them, Prove thy servants ten days, and let them give us pulse to eat, and water to drink. Then let our faces be looked upon, and the faces of them that eat the King's meat. So he consented, and at the end of ten days, their faces appeared fairer and fatter in flesh than all the children which did eat the King's meat. Thus Melzar took away the portion of their meat, and the wine they should drink, and gave them pulse. As for these four children, God gave them knowledge and skill, in all learning and wisdom; and Daniel had understanding in all visions and dreams.

CHAPTER 110.

DANIEL INTERPRETETH NEBUCHADNEZZAR'S DREAM.

Now Nebuchadnezzar dreamed dreams wherewith his spirit was troubled, and his sleep brake from him.—Then the King commanded to call the magicians and the astrologers, to shew the King his dreams. And the King said, I have dreamed a dream, and my spirit was troubled to know the dream.

Then spake the Chaldeans to the King, O King live for ever; tell thy servants the dream, and we will shew the interpretation. But the King said, The thing is gone from me, if ye will not make known to me the dream with the interpretation thereof, ye shall be cut in pieces. And for this cause, the King was angry and very furious, and commanded to destroy all the wise men of Babylon.

Then Daniel answered to Arioch the Captain, and said, Why is the decree so hasty from the King. And Arioch made the thing known unto Daniel, and he went in and desired the King that he would give him time, and that he would shew the King the interpretation.—Then was the secret revealed unto Daniel in a night vision, and Daniel blessed the God of Heaven.

And Daniel answered in the presence of the King, and said, The secret which the King hath demanded cannot the wise men the astrologers, the magicians, the soothsayers, shew unto the King. But there is a God in Heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar, what shall be in the latter days. Thou sawest and behold, a GREAT IMAGE, which stood before thee and the form thereof was terrible. His head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass; his legs of iron; his feet part of iron and part of clay.—Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like chaff of the summer threshing-floors, and the wind carried them away, and no place was found for them; and the stone

that smote the image became a GREAT MOUNTAIN and filled the whole Earth.

This is the dream, and we will tell the interpretation thereof before the King. Thou, O King, art a King of kings, for the God of Heaven hath given thee a kingdom, power, and strength, and glory. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the Earth.

And the fourth kingdom shall be as strong as iron ; and as iron breaketh in pieces all things, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of clay and part of iron, the kingdom shall be divided, but there shall be in it of the strength of the iron. And as the toes were part of iron and part of clay, the kingdom shall be partly strong and partly broken.

And in the days of these Kings shall the God of Heaven set up A KINGDOM WHICH SHALL NEVER BE DESTROYED, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold ; the great God hath made known to the King what shall come to pass hereafter ; and the dream is certain and the interpretation thereof sure.

Then the King Nebuchadnezzar fell upon his face, and said, Of a truth your God is a God of Gods, and Lord of Kings, and a revealer of secrets,—and the King made Daniel a great man, and gave him many great gifts, and made him ruler over the whole Pro-

vince of Babylon, and chief of the governors over all the wise men of Babylon.

Then Daniel requested of the King, and he set Shadrach, Meshach, and Abednego, over the affairs of the Princes of Babylon: but Daniel sat in the gate of the King.

The head of Gold was the Empire of Babylon; the Silver, the second and inferior Kingdom, was the Empire of the Medes and Persians; the third Kingdom of Brass, which should bear rule over all the earth, was the Empire of Alexander the Great, or the Grecian Empire. The fourth Kingdom, as strong as Iron, which should break in pieces and bruise former Kingdoms, was the Roman Empire, part Iron and part Clay, partly strong and partly broken; and it was in the days of that Kingdom, that the God of Heaven, did set up a Kingdom which shall never be destroyed, the Kingdom of Christ.

CHAPTER 111.

SHADRACH, MESHACH, AND ABEDNEGO.

NEBUCHADNEZZAR the King made an image of Gold whose height was threescore cubits, and sent to gather together the Princes, the Governors, and the Captains, the Judges, the Treasurers, the Counsellors, the Sheriffs, and all the Rulers of the Provinces, to come to the dedication of the image.

Then an Herald cried aloud, saying, It is commanded O People, Nations, and Languages, that at what time, ye hear the sound of all kinds of music, ye fall down and worship the Golden Image—and whoso falleth not down and worshippingeth, shall the same hour be cast into the midst of a fiery furnace.

And certain Chaldeans came near and accused Shadrach, Meshach, and Abednego, that they did not worship the Image, and they answered before the King, and said, O Nebuchadnezzar we are not careful to answer thee in this matter. If it be so, our God whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King; but if not, be it known unto thee, that we will *not* serve thy Gods nor worship the Golden Image.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed, and he commanded that they should heat the furnace one seven times more than it was wont. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the furnace.—Therefore because the King's command was urgent and the furnace exceeding hot, the flame of the fire slew those men:—And Shadrach, Meshach, and Abednego, fell down bound into the midst of the furnace.

Then Nebuchadnezzar rose up in haste, and said to his Counsellors, Did not we cast three men bound into the fire—and lo, I see four men, loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.—Then Nebuchadnezzar came near to the mouth of the furnace, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth and come hither. Then Shadrach, Meshach, and Abednego, came forth out of the midst of the fire. And the King blessed the God of Shadrach, Meshach, and Abednego, and promoted them in the Province of Babylon.

CHAPTER 112.

NEBUCHADNEZZAR AND BELSHAZZAR.

NEBUCHADNEZZAR was very proud, and he walked in the Palace of the Kingdom of Babylon, and said, Is not this great Babylon, that I have built for the house of the Kingdom, by the might of my power, and for the honor of my majesty? And while the word was in the King's mouth, there fell a VOICE FROM HEAVEN, saying, O King, to thee it is spoken—THE KINGDOM IS DEPARTED FROM THEE. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and seven times shall pass over thee, until thou know that THE MOST HIGH RULETH IN THE KINGDOM OF MEN, and giveth it to whomsoever he will.

The same hour was the thing fulfilled upon Nebuchadnezzar, and he was driven from men, and did eat grass as oxen, till his hairs were grown as eagles feathers, and his nails like bird's claws. And at the end of seven years his understanding returned unto him, and he blessed the Lord God, and he was restored to his Throne.

And after Nebuchadnezzar, Belshazzar was King of Babylon,—and Belshazzar the King, made a great feast to a thousand of his Lords, and drank wine before the thousand. And they drank wine out of the Holy Vessels of the Temple which had been brought away from Jerusalem. They drank wine, and praised the Gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the King's Palace: and the King

saw the part of the hand that wrote. Then the King's countenance was changed, and his thoughts troubled him, so that his knees smote one against another.

Then came in all the King's wise men, but they could not read the writing,—and the Queen by reason of the words of the King, came into the banquet-house, and said, O King live for ever, there is a man in thy kingdom in whom is the spirit of the Holy Gods. Let Daniel be called, and he will shew the interpretation. And the King said unto Daniel, If thou canst read the writing and make known the interpretation, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shall be third ruler in the kingdom.

Then Daniel answered, and said, Let thy gifts be to thyself, and give thy rewards to another, yet I will read the writing unto the King, and make known to him the interpretation. O thou King, the most high God, gave Nebuchadnezzar thy father, a kingdom, and majesty, and glory, and honour,—but when his heart was lifted up, and his mind hardened in pride, he was deposed from his Kingly Throne, and they took his glory from him, and he was driven from men, and his heart was made like the beasts, till he knew that God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this. And this is the meaning of the writing:—THOU ART WEIGHED IN THE BALANCES AND ART FOUND WANTING.—Thy kingdom is divided and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom.

In that night, while they were thus feasting; was Belshazzar the King of the Chaldeans, slain,—and Darius the Mede, took the great City of Babylon, as we have read, and destroyed Belshazzar and his Nobles, and the kingdom was transferred from the Chaldeans to the Medes and Persians, in the year before Christ, 538.

CHAPTER 113.

DANIEL IN THE DEN OF LIONS.

IT pleased Darius to set over the kingdom one hundred and twenty Princes, and over these three Presidents, of whom Daniel was first. And Daniel was preferred above all the Presidents and Princes, and was set over the whole Realm. And the Presidents and Princes sought to find occasion against Daniel for envy. And they besought the King, and he established a decree, according to the law of the Medes and Persians, which altereth not, that if any man should ask any petition, save of the King, for thirty days, he should be cast into the den of lions.

Now when Daniel knew that the King had signed this decree, he went into his house, and his window being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled and found Daniel praying, and accused him before the King. And the King laboured to deliver him, but they said, The Law of the Medes and Persians is, that no decree which the King establisheth may be changed.

Then the King commanded, and they brought Daniel, and cast him into the den of lions. Now the King spake and said unto Daniel, Thy God whom thou

servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den, and the King sealed it with his own signet, and with the signet of his Lords.

Then the King went to the Palace, and passed the night fasting, neither were instruments of music brought before him, and his sleep went from him. Then the King arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel, and said, O Daniel servant of the living God, Is thy God able to deliver thee from the lions?

Then said Daniel unto the King, O King live for ever. My God hath sent his Angel, and hath shut the lions mouths that they have not hurt me, forasmuch as before him innocency was found in me; and also before thee O King have I done no hurt. Then was the King exceeding glad, and commanded that they should take Daniel up out of the den, and no manner of hurt was found upon him because he believed in his God.

And the King commanded, and they brought those men who had accused Daniel, and they cast them into the den of lions, them, their children, and their wives, and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then King Darius wrote unto all People, Nations, and Languages, that dwelt in all the earth; Peace be multiplied unto you. I make a Decree that in every Dominion of my Kingdom, men tremble and fear before the God of Daniel, for he is the living God, and stedfast for ever, and his Kingdom that which shall not be destroyed, and his Dominion shall be even unto the end.

So, Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

CHAPTER 114.

DANIEL'S VISIONS.

IN the first year of Belshazzar, King of Babylon, Daniel had a Dream. I saw in my vision by night and behold, four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings, and a second was like to a bear. And after this, behold another like a leopard, it had four heads, and dominion was given to it. After this I saw, and behold a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth, it devoured and brake to pieces, and it had ten horns. I considered the horns, and there came up among them another little horn, which destroyed three horns, and spake great things.

I beheld till the thrones were cast down and the Ancient of days did sit, whose garment was white as snow, and ten thousand times ten thousand stood before him, the judgment was set, and the books were opened. I beheld then, because of the great words which the horn spake, the beast was slain. As concerning the rest of the beasts they had their dominion taken away.

I saw and beheld one like the Son of Man came in the clouds of Heaven, and there was given him Dominion and glory, and a Kingdom, that all People, Nations, and Languages should serve him. His Dominion is an everlasting Dominion, and his Kingdom that which shall not be destroyed. The four Beasts were the four Kingdoms alluded to in the image in Nebuchadnezzar's

Dream, and in the Kingdom which was to succeed, what plainer declaration could have been delivered, of the Everlasting Kingdom of Christ.

In the first year of Darius the Mede, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, and prayed, and made my confession, and said, We have sinned and committed iniquity, but to the Lord our God belong mercies and forgiveness, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. O Lord, I beseech thee, let thine anger be turned away from the City Jerusalem, thy holy mountain. Forgive, O Lord, for thine own sake, not for our righteousness, but for thy great mercies.

And whiles I was speaking, and praying, the man Gabriel touched me, and talked with me, and said, O Daniel, I am come forth to give thee skill and understanding. *SEVENTY WEEKS are determined upon thy People and upon thy holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in EVERLASTING RIGHTEOUSNESS, and to seal up the vision and prophecy, and to anoint THE MOST HOLY.*

Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto **THE MESSIAH** the Prince, shall be seven weeks, and threescore and two weeks; and after that, shall Messiah be cut off, but not for himself; and the People of the Prince that shall come, shall *destroy the City and the Sanctuary.* And he shall confirm the Covenant with many, for one week.

The seven, and threescore and two, and one week, are seventy weeks, which means in the language of the Prophets, seventy weeks of years, that is 490 years.— This time is reckoned from the year when the Jews returned from the captivity with Ezra, *to restore and build Jerusalem*, which was the year 457 before Christ, and in the thirty-third year of Christ, that is, exactly 490 years after the restoration of Jerusalem,—Jesus Christ our Saviour, the Messiah foretold by all the Prophets, was crucified, was cut off, not for himself, to finish the transgression, and make an end of sin, and to redeem all that believe in him, unto everlasting life.

In the same explicit manner did the Prophet Daniel foretell, the conquests of Alexander the King of Macedon in Greece, and the subsequent destruction of the Kingdom of Græcia by the Romans, the iron empire;—alluding to various Kings that should arise by their individual peculiar characters, and to many remarkable events, as they afterwards came to pass.— Some of these prophecies yet remain to be fulfilled, and until they come to pass, are probably not designed by God, to be understood.

I heard but understood not. Then said I, O my Lord, what shall be the end of these things. And he said, Go thy way Daniel, for THE WORDS ARE CLOSED UP AND SEALED TILL THE TIME OF THE END.

CHAPTER 115.

THE BOOK OF EZRA.

THE RESTORATION OF THE JEWS.

JEREMIAH had expressly foretold that the Jews should serve the King of Babylon seventy years. The Book of Ezra commences at the precise expiration of that

period in the year before Christ 536. We have read in Daniel that Babylon had just then been taken by Cyrus the Persian, the Assyrian Kingdom destroyed, and Darius the Mede appointed by Cyrus to rule over it. This Cyrus had been pointed out by name by the Prophet Isaiah two hundred years before his birth, as he who should destroy the Empire of Babylon. Cyrus restored the Jews to their own Country of Judea, and permitted them to rebuild the Temple, and Ezra was appointed their governor.

And thus commences this Book.

Now in the first year of Cyrus, King of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, King of Persia, that he made a Proclamation throughout all his Kingdom, and put it also in writing, saying,—Thus saith Cyrus, King of Persia, The Lord God of Heaven hath given me all the Kingdoms of the earth, and he has charged me to build him an House in Jerusalem which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem which is in Judah, and build the House of the Lord God of Israel, he is the God, which is in Jerusalem.

Thus was Cyrus the Instrument of God's Providence, for the preservation of the true worship of the only God until the coming of the Messiah, Jesus Christ. Daniel was in Babylon at the time it was taken by Cyrus, and it was probably through him that Cyrus had learnt of the Prophecies of Isaiah and Jeremiah, by which he was pointed out to restore the Jewish Nation and rebuild the Temple.

Then rose up the chief of the Fathers of Judah and Benjamin, and the Priests and the Levites, with all

them whose spirit God had raised, to go up to build the House of the Lord in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods and with beasts, and with precious things. And Cyrus, the King, brought forth the vessels of the House of the Lord which Nebuchadnezzar had brought out of Jerusalem, and had put them in the House of his Gods—even these did Cyrus, King of Persia bring forth, and numbered them unto Zerubbabel, the Prince of Judah.

Ezra then numbers up all the Children of the Province that went up out of the Captivity, of those whom Nebuchadnezzar had carried away unto Babylon, and came again unto Jerusalem, and Judah every one unto this City—and they amount together to forty-two thousand. A great many of the Jews remained in Babylon.

CHAPTER 116.

THE REBUILDING OF THE TEMPLE.

AND in the second year of the Jews coming unto the House of God at Jerusalem, began Zerubbabel to set forward the workmen in the House of God. And when the Builders laid the foundation of the Temple of the Lord, they set the Priests in their apparel with trumpets, and the Levites with cymbals to praise the Lord, after the ordinance of David, King of Israel,—and the People shouted with a great shout, but many of the chiefs of the fathers who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted aloud for joy.

But they were interrupted in the work by the Samaritans, the People whom the Kings of Assyria had brought from Babylon, and settled in the City of

Samaria and the surrounding Country of Judea. They first demanded to be admitted to build the Temple with the Jews, and being refused, they made application to Artaxerxes, King of Persia, to stop the building, and Artaxerxes issued his decree to that purport to the Samaritans, and they made the Jews to cease by force and power. And the work ceased unto the second year of Darius, King of Persia.

Then upon Artaxerxes's death, the Prophets Haggai and Zechariah, prophecied against the Jews that were in Judah. And they rose up with Zerubbabel and proceeded in the building. And King Darius, the successor of Artaxerxes, made a decree,—let the work of this House of God alone, let the Governor of the Jews, and the Electors of the Jews, build this House of God in his place; moreover of the tribute beyond the river, forthwith expences shall be given to these men that they be not hindered. And the House was finished in the sixth year of Darius the King.

Now after these things in the reign of another Artaxerxes, King of Persia, that is fifty-eight years after, in the year before Christ 467:—Artaxerxes, through the favour of Esther, his Queen, who was an heiress, and of whom we shall read more in the Book of Esther, sent up Ezra to go from Babylon to Jerusalem, with the King's decree to all the Treasurers that were beyond the River, that whatsoever Ezra should require of them for the service of the House of God, should be done speedily. And thus said the decree: And thou Ezra after the wisdom of thy God, set Magistrates and Judges which may judge all the People that are beyond the River, all such as know the laws of thy God, and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the

King, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

So Ezra went up to Jerusalem with a large company of Jews, and he gathered them together to the River that runneth to Ahava, and there they abode in Tents three days, and thus saith Ezra—Then I proclaimed a fast there, that we might afflict ourselves before our God, to seek of him a right way for us and for our little ones. For I, Ezra, was ashamed to require of the King a band of soldiers and horsemen, to help us against the enemy in the way, because we had spoken unto the King, saying, The hand of our God is upon all them for good that seek him, but his power and his wrath is against all them that forsake him.

So we fasted and besought our God for this, and he was entreated of us. Then we departed from the River Ahava to go unto Jerusalem, and the hand of our God was upon us, and he delivered us from the hand of the enemy and of such as lay in wait by the way.

And they came to Jerusalem and delivered the King's Commissions unto the King's Lieutenants, and to the Governors on this side the River, and they furthered the People and the House of God. And Ezra made the People swear they would make no marriages with the Heathen of the Land.

Ezra continued in the Government of Judea till he was succeeded by Nehemiah, in the year before Christ 446. And acting under the authority of the Commission he had from the King of Persia, he reformed the whole state of the Jewish Church according to the law of Moses, in which he was excellently learned, and settled it upon that foundation, on which it stood till the time of the appearance of our Saviour Jesus Christ.

Ezra, it is supposed, collected, all the Books of the Holy Scriptures, and disposed them in the proper order in which they now stand.

CHAPTER 117.

NEHEMIAH.

NEXT follows the Book of *Nehemiah*, which relates the further history of the Jews for about ten years, from 446 to 434.—Nehemiah was a Jew, whose family had not returned to Jerusalem, and he held the high office of Cupbearer to Artaxerxes, King of Persia. In his character we read a bright example of true love of his native Country.

The words of Nehemiah. And it came to pass in the month Chisleu, in the twentieth year of King Artaxerxes, I was in Shushan the Palace,—that Hanani, one of my brethren, came, he and certain men of Judah, and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the Province, are in great affliction; the Wall of Jerusalem is broken down, and the Gates thereof are burned with fire.

And when I heard these words I sat down and wept, and mourned certain days, and fasted, and prayed before the God of Heaven. And I said, I beseech thee, O Lord God of Heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments. Hear the prayer of thy servant which I pray before thee, day and night, for the Children of Israel, and prosper I pray thee thy servant this day, and grant him mercy in the sight of this man, for I was the King's Cupbearer.

And it came to pass in the twentieth year of Artaxerxes the King, that wine was before him, and I took up the wine, and gave it unto the King. Now I had not been beforetime sad in his presence; wherefore the King said unto me, Why is thy countenance sad, seeing thou art not sick. And I was afraid, and said, Let the King live for ever,—why should not my countenance be sad, when the City, the place of my father's sepulchres lieth waste, and the gates thereof are consumed with fire.

Then the King said unto me, For what dost thou make request? So I prayed to the God of Heaven,—and I said unto the King, If it please the King, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, that I may build it.—And the King said unto me, the Queen also sitting by him, For how long shall thy journey be, and when wilt thou return? So it pleased the King to send me, and I set him a time.

Moreover I said unto the King, If it please the King, let letters be given me to the Governors beyond the River, that they may convey me over till I come into Judah; and a letter unto Asaph the keeper of the King's Forest, that he may give me timber to make beams for the gates of the Palace, and for the walls of the City, and for the House that I shall enter into.—And the King granted me according to the good hand of my God upon me. Then I came to the Governors beyond the River, and gave them the King's letters.—Now the King had sent Captains of the Army, and Horsemen with me. So I came to Jerusalem.

And Nehemiah encouraged the Jews, and their Rulers, and Priests, and they strengthened their hands for their work, and they builded the wall, and fortified

the City. But the Nations that lay round about, and who had made spoil of the Jews, were jealous that the City should be again fortified, and they threatened to attack them and stop the work. Then Nehemiah caused the workmen at the wall, to work every one with his weapon girt on him,—and half the men held the spears, from the rising of the morning till the stars appeared. And they all slept within the City, for a guard by night, and none put off their clothes, save for washing.

And Nehemiah reproached the Rulers of the People for their exactions, and would not suffer their conduct to continue. Moreover from the time that he was appointed Governor, for twelve years he would not eat the bread of the Governor, or suffer his servants to be a burthen on his People:—although he entertained daily at his table one hundred and fifty of the Jews and Rulers, besides those that came from the Heathen. Think, says Nehemiah, upon me, my God, for good, according to all that I have done for this People.

CHAPTER 118.

THE READING OF THE LAW.

AND when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had builded the wall, and that there was no breach left therein, they sent unto me, saying, Come let us meet together in one of the Villages in the Plain of Ono. But they thought to do me mischief.—And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I

answered them in like manner. And Shemaiah counselled that I should conceal myself in the Temple, lest they should come and slay me. And I said, Should such a man as I flee? Who is there, that, being as I am, would fly to the Temple to save his life? I will not go in. And I perceived that he was hired, that I should be afraid, and do so, and sin, that they might have matter for an evil report, that they might reproach me. So the wall was finished.

Now the City was large, but the People were few therein, and the houses were not builded. The whole Congregation together was forty and two thousand three hundred and three score.—And all the People gathered themselves together into the street before the water gate, and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the Congregation, all that could hear with understanding, and he read from morning until mid-day. And the ears of the People were attentive unto the law. And Ezra stood upon a pulpit of wood, and opened the book in the sight of all the People, and when he opened it, all the People stood up.

And Ezra blessed the Lord, the great God. And all the People answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground. And Jeshua and the Levites, caused the People to understand the law. So they read in the book of the law of God distinctly, and gave the sense and caused them to understand the reading. And Nehemiah the Governor, and Ezra the Priest, said unto all the People, This day is holy unto the Lord your God, mourn not, nor weep. For all the People wept when they heard the words of

the law.—And the Children of Israel assembled with fasting, and stood and confessed their sins, and the iniquities of their fathers, and worshipped the Lord their God.

And Nehemiah governed the Jews in justice and equity, and as a wise, firm, and good Governor for many years, and caused the Jews to keep separate from all other Nations and People, and their sons or daughters not to marry the sons or daughters of other People. And he prayed, saying, Remember me, O my God, and spare me according to the greatness of thy mercy. Remember me, O my God, for good; and every thing prospered in his hands.

From the end of the Book of Nehemiah to the birth of Christ, is 434 years.

CHAPTER 119.

THE BOOK OF ESTHER.

NEXT follows the Book of Esther; containing the history of the advancement of Esther to the Throne of Persia, some years before the time of Nehemiah.

Now it came to pass in the days of Ahasuerus, that he sat on the Throne of his Kingdom, in Shushan the Palace,—and he made a feast unto all his Princes and Servants, the power of Persia and Media, for an hundred and fourscore days. And when those days were expired, the King made a feast unto all the People that were present, in Shushan the Palace, both unto great and small, seven days, in the Court of the Garden of the King's Palace; and there were white, green, and blue hangings, fastened with cords of fine linen and purple, to silver rings and pillars of marble; the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble.

And they gave them drink in vessels of gold, and royal wine in abundance. Also Vashti the Queen; made a feast for the women in the royal house. On the seventh day, when the heart of the King was merry with wine, he commanded the seven Chamberlains to bring Vashti the Queen before the King, with the Crown Royal, to shew the People and the Princes her beauty; for she was fair to look on.

But the Queen Vashti refused to come at the King's commandment, therefore the King was very wroth, and his anger burned in him. Then the King said unto the wise men, What shall we do unto the Queen Vashti? —And Memucan answered before the King and the Princes, Vashti the Queen hath not done wrong to the King only, but to all the People, for this deed of the Queen shall come abroad unto all women, so that they shall despise their husbands. If it please the King, let there go a royal commandment, and let it be written among the laws of the Persians and Medes, that it be not altered, That Vashti come no more before the King Ahasuerus, and let the King give her royal estate unto another that is better than she.

And the saying pleased the King, and he did so. Then said the King's servants, Let one that pleases the King, be Queen instead of Vashti.

Now in Shushan the Palace, there was a certain Jew, whose name was Mordecai. And he brought up Esther his uncle's daughter, for she had neither father nor mother, and the maid was fair and beautiful. And Esther was brought to the King's house and pleased the King, and obtained kindness of him, and was lodged in the best place of the house of the women.

And Mordecai walked every day before the court of the women's house, to know how Esther did, and

what would become of her. And the King loved Esther above all, and set the Royal Crown upon her head, and made her Queen instead of Vashti. In those days while Mordecai sat in the King's gate, two of the King's Chamberlains Bigthan and Teresh, were wroth, and sought to lay hand on the King Ahasuerus. And the thing was known unto Mordecai who told it unto Esther the Queen, and Esther certified the King thereof in Mordecai's name. And when inquisition was made of the matter it was found out, therefore they were hanged on a tree.

CHAPTER 120.

THE DECREE OF AHASUERUS AGAINST THE JEWS.

AFTER these things did King Ahasuerus promote Haman above all the Princes; and the King's servants bowed, and revered Haman; but Mordecai bowed not. Then was Haman full of wrath, and sought to destroy all the Jews, even throughout the whole Kingdom of Ahasuerus.

And Haman said unto the King, There is a certain People scattered abroad and dispersed among the People in all the Provinces of thy Kingdom, and their laws are diverse from all People, neither keep they the King's laws, therefore it is not for the King's profit to suffer them. If it please the King, let it be written, that they may be destroyed, and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the King's Treasuries. And the King took his ring from his hand and gave it unto Haman, the Jew's enemy. And the King said unto Haman, The silver is given to thee, the People also, to do with them as it seemeth good to thee. Then were the King's scribes called, and there

was written according to all that Haman had commanded, unto the King's Lieutenants, and to the Governors, and Rulers, in the name of the King, and sealed with the King's ring, to destroy all the Jews, young and old, in one day, on the thirteenth day of the twelfth month, and take the spoil of them for a prey.

The posts went out, being hastened by the King's commandment; and the decree was given in Shushan the Palace, and the King and Haman sat down to drink; but the City Shushan was perplexed.

Then Mordecai came before the King's gate, and cried with a loud and bitter cry,—and Esther's maids and Chamberlains came and told it her. Then was the Queen exceedingly grieved, and sent forth the King's Chamberlain to Mordecai, and Mordecai told her of the writing of the decree,—and Esther said, If any one go into the Inner Court, there is a law to put him to death, except such to whom the King hold out the Golden Sceptre. But Mordecai answered, Think not that thou shalt escape in the King's house more than all the Jews? Who knoweth whether thou art not come to the Kingdom for such a time as this? Then Esther said, Go, fast for me three days, night and day, and so will I go in unto the King, and if I perish, I perish.

Now it came to pass on the third day, that Esther put on her Royal Apparel and stood in the Inner Court of the King's house, and the King sat upon his Royal Throne, and when the King saw Esther, he held out to her the Golden Sceptre; so Esther drew near and touched the top of the Sceptre. Then said the King unto her, What wilt thou Queen Esther? And Esther answered, If it seem good unto the King, let the King and Haman come this day unto the banquet that I have prepared for them.

So the King and Haman came to the banquet that Esther had prepared. And the King said unto Esther, What is thy petition? and it shall be granted thee.— Then answered Esther, and said, If it please the King to grant my petition, let the King and Haman come to the banquet I shall prepare for them to-morrow.

Then Haman went forth that day joyful and with a glad heart; but when Haman saw Mordecai in the King's-gate, that he stood not up, he was full of indignation against Mordecai. And when he came home he sent for his friends and Zeresh, his wife, and told them of the glory of his riches, and the multitude of his children, and how the King had advanced him, and said, Yea, Esther the Queen, did let no man come in with the King unto the banquet which she had prepared, but myself, and to-morrow am I invited unto her also with the King.

Yet all this availeth me nothing so long as I see Mordecai the Jew, sitting at the King's gate. Then said Zeresh, his wife, and all his friends, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the King, that Mordecai may be hanged thereon, and the thing pleased Haman, and he caused the gallows to be made.

CHAPTER 121.

HAMAN AND MORDECAI.

ON that night could not the King sleep, and he commanded to bring the book of Records, and they were read to the King. And it was found written that Mordecai had told of Bigthan and Teresh, two of the King's Chamberlains, who sought to lay hand on the King.— And the King said, What honour and dignity hath been done to Mordecai for this? And the King said, Who

is in the Court? Now Haman was come into the Court to speak unto the King to hang Mordecai on the gallows. So Haman came in,—and the King said, What shall be done unto the man whom the King delighteth to honour. Now Haman thought in his heart, to whom would the King delight to do honour more than to myself? And Haman said, Let the Royal Apparel be brought, and the horse that the King rideth upon, and delivered to one of the King's most noble Princes, that they may array the man withal whom the King delighteth to honour, and bring him on horseback through the streets of the City. And the King said, Do even so to Mordecai the Jew, that sitteth at the King's gate. And Haman obeyed the King, and did so; and Mordecai came again unto the King's gate, but Haman hasted to his house mourning, and having his head covered; and Haman told his friends what had befallen him. Then said his wise men and Zeresh, his wife, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

And while they were yet talking with him came the King's Chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

So the King and Haman came to banquet with Esther the Queen. And the King said, What is thy petition Queen Esther? and it shall be granted thee, even to the half of the Kingdom.

Then Esther the Queen, said, If I have found favor in thy sight, O King, and if it please the King, let my life be given me at my petition, and my People at my request, For we are sold, I and my People to be destroyed, to be slain, and to perish. Then the King Ahasuerus answered, and said unto Esther the Queen,

Who is he, and where is he, that durst presume in his heart to do so.

And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the King and the Queen. And the King arising from his banquet of wine in his wrath went into the Palace Garden, and Haman stood up to make request for his life to Esther the Queen, for he saw there was evil determined against him by the King. And one of the Chamberlains said before the King, Behold the gallows which Haman hath made for Mordecai, standeth in the house of Haman; then the King said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the King's wrath pacified.

CHAPTER 122.

KING AHASUERUS ESTABLISHES THE JEWS.

ON that day did the King Ahasuerus, give the house of Haman the Jew's enemy unto Esther the Queen.— And Mordecai came before the King, for Esther had told what he was unto her.

And the King took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the King, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. And said, Let it be written to reverse the letters devised by Haman, which he wrote to destroy the Jews which are in the King's Provinces. For how can I endure to see the evil which shall come unto my People, and the destruction of my kindred.

Then the King Ahasuerus said unto Esther and Mordecai, Write ye to the Jews, as it liketh you in the King's name, and seal it with the King's ring; for the writing which is written in the King's name and sealed with the King's ring, may no man reverse. Then were the King's scribes called, and it was written according to all that Mordecai commanded unto the Jews, and to the Lieutenants and Rulers of the Provinces, which are from India unto Ethiopia, an hundred, twenty, and seven Provinces, unto every Province according to the writing thereof, and unto every People according to their language.

And he wrote in the King's name, and sealed it with the King's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries. Wherein the King granted the Jews that were in every City, to stand for their life, to destroy, to slay, and to cause to perish, all the power of the People and Province that would assault them, and to take their spoil. So the posts that rode upon mules and camels went out being hastened by the King's commandment, and the decree was given at Shushan the Palace.

And Mordecai went out from the presence of the King in Royal Apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple; and the City of Shushan rejoiced and was glad,—and the Jews had light, and gladness, and joy, and honour.

And on the day that the decree against the Jews was to be put in execution, the Jews gathered themselves together in their Cities throughout all the Provinces, to lay hand on such as sought their hurt; and no man could withstand them, for the fear of them fell upon all People. And the Jews smote all their enemies

with the sword, and slaughter and destruction, and did what they would unto those that hated them. And they slew in Shushan eight hundred, and in the Provinces seventy-five thousand, but they laid not their hands on the prey. And the Jews observe a solemn feast as on this day, to the present time.

And Mordecai the Jew, was next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his Nation, and speaking peace to all his People.

CHAPTER 123.

THE PROPHETS HAGGAI AND ZECHARIAH.

HAGGAI prophesied in Jerusalem after the return of the Jews from Babylon, soon after they had began to rebuild the Temple, in the year before Christ 520. And Zechariah about the same time.

Zechariah has very express allusions to the Coming of our Saviour,—“ Rejoice greatly O Daughter of Zion; about O Daughter of Jerusalem—Behold thy King cometh unto thee—He is just and having salvation; lowly and riding upon an Ass, and upon a Colt the Foal of an Ass.”—How exactly this Prophecy was fulfilled in the person of Jesus Christ you will read in the New Testament.—So again, “ And I said unto them, If ye think good, give me my price, and if not, forbear. So they *weighed for my price thirty pieces of Silver*. And the Lord said unto me, Cast it unto the Potter, a goodly price that I was prised at of them. And I took the thirty pieces of Silver, and cast them to the Potter in the House of the Lord.”

And again, foretelling the conversion of the Jews at some period, to the faith of Christ, the Prophet

speaking in the person of the Lord, says, "And I will pour upon the House of David and upon the Inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born."

CHAPTER 124.

THE PROPHET MALACHI.

MALACHI prophesied about one hundred years after Haggai and Zechariah, and about four hundred years before Christ, and he was the last of the Prophets, before John the Baptist announced the Coming of our Saviour Jesus Christ.—This was the period which Daniel in his prophecy had allotted, the end of the first seven weeks, for "sealing up the Vision and Prophecy."

The most remarkable part of the Book of Malachi is that in which, in the most sublime language, he describes the Coming of John the Baptist, and of the Messiah our Lord Jesus Christ.

BEHOLD I WILL SEND MY MESSENGER AND HE SHALL PREPARE THE WAY BEFORE ME; AND THE LORD WHOM YE SEEK SHALL SUDDENLY COME TO HIS TEMPLE, EVEN THE MESSENGER OF THE COVENANT, WHOM YE DELIGHT IN. FOR UNTO YOU THAT FEAR MY NAME SHALL THE SUN OF RIGHTEOUSNESS ARISE, SAITH THE LORD OF HOSTS.

We are now arrived at the period in the Sacred History of about four hundred and thirty years before Christ. Some portions of the People had returned to

Jerusalem, under Zerubbabel, Ezra, and Nehemiah, but the great body of the Nation were dispersed far and wide through the vast Empire of Babylon. From the death of Nehemiah there is a chasm in the Sacred History for 250 years. They acknowledged the authority of the Sovereigns of Persia, till that Empire was overturned by ALEXANDER THE GREAT, the Brasen Empire of Daniel, in the year 330 before Christ.—They then remained subject to Alexander's successors in Syria and Egypt, until the time of the Maccabees in the year before Christ 165. When by the bravery of Mattathias, they were restored to independence.—They continued a free People, until THE ROMANS, the Iron Empire of Daniel, extending their conquests to the East. Pompey compelled the Jews to submit to the arms of Rome, in the year before Christ 53. From that time their Country was tributary to the Romans, though it was still governed by Maccabean Princes; the last of that family was conquered and deposed, by Herod the Great, an Idumean by birth, but of the Jewish religion, in the year before Christ 37. And his son and successor Archelaus, in the year before Christ 8, was deposed by the Roman Emperor Augustus, and JUDEA REDUCED TO A ROMAN PROVINCE.

While one part of the Jews were settled in Judea, an equal number settled in Egypt, under the Ptolemy's the successors of Alexander, and having there adopted the Grecian language, the Holy Scriptures were translated into Greek, which from being the work of seventy men, was called the Septuagint. Greek was then by far the most universal language, and thus the prophecies of the Old Testament, pointing out as you have seen the appearance of the Messiah, were laid open to all Nations. And at the predicted time of the birth of

our Saviour Jesus Christ, all the world was at peace, which it never was before or since. The Romans had conquered all Nations, and the Grecian language was known and spoken in every part of the civilized world. The superstitions of the Heathens, in the multitude of their imaginary Gods, was grown to the greatest height of absurdity, and every circumstance conspired to render the æra proper for the promulgation of the religion of our Lord and Saviour JESUS CHRIST; of whose Life and Doctrines, you will now read in the Books of the NEW TESTAMENT

THE END.

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